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EDITOR

DON A. LIVINGSTON, PH.D.

ASST. EDITOR

JOHN HEIDENRY

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# Some Catholic Thinkers of the German Romantic Movement

Liam Brophy, Ph.D.

"THE BIRTH of Christianity must be the great central point to which we must recur, not to bring back or counterfeit the form of past ages, which are no longer applicable to our own; but clearly to examine what has remained incomplete or what has not yet been attained. For, unquestionably, all that has been neglected in the earlier periods and stages of Christian civilization must be made good in this true, consummate regeneration of society . . . The Roman Empire, even after the True Religion had become prominent, was too thoroughly and too radically corrupt to form a true Christian State. The sound, univitiated, natural energy of the Germanic nations seemed far better fitted to such a destiny, after they had received from Christianity a high religious consecration for this purpose." So Friederich von Schlegel declared in his Lectures on the Philosophy of History and thereby formulated one of the main ideals of the German Romantic Movement, that the Germanic peoples were destined to create a really Christian civilization that compared to the framework of the Roman Empire would expose the latter in crippled incompleteness.

## The German Romantic Movement

Von Schlegel was one of the brightest luminaries in the constellation of Catholic writers in the German Romantic Movement. We say German Romantic Movement rather than the Romantic Movement in Germany, since under the guidance of such geniuses as Görres, Werner, Novalis, Schütz, Carove, Ludwig Tieck, Eichendorf and Annette von Droste-Hülshoff it was a distinctly Catholic creation. It did not aim, as Von Schlegel clearly indicated, to counterfeit the form of past ages, but to acquire and complete the spirit of the great Catholic Ages, as they are called, but which in fact never reached the full

flowering of Catholic culture. In England there was much romanticizing, as with Scott, about old ruins and medieval castles and abbeys. But for all his enthusiasm Scott never understood the spirit that created the past he sought to re-create. Here and there apologists such as Digby in his *Mores Catholici* endeavoured to show that Rome was the inspiration of romanticism. Father Faber sang of:

Beautiful times, times past, in whose deep art,  
As in a field by angels furrowed, lay  
The seeds of heavenly beauty, set apart  
For altar flowers and ritual display.  
Beautiful times, from whose calm bosom sprung  
Abbeys and chantries, and a very host  
Of quiet places upon every coast  
Where Christ was served and Blessed Mary sung.

But in general the Romantic movement, outside Germany, was a sentimental, pantheistic affair, which occasionally used the accidentals of Catholicism for effects.

Perhaps it was the characteristic *Gründlichkeit* of the German mind that sent it back to the source of Romanticism. It is certain that its equally characteristic *Gemüthlichkeit*, its natural geniality, revolted against the philistinism and materialism which mercantile Christianity, stemming from Lutheranism, had imposed on them like a heavy frost. It is curious to recall that the atheism of Karl Marx was also born out of resentment against the mercantile Christianity of industrial Germany.

## Novalis

Novalis was one of the prime movers of Romanticism in Germany, and an ardent enthusiast of Catholicism. We have no proof that he was ever converted before his early death. What he has left behind are magnificent fragments, and his *Gedanken* are fit to rank with Pascal's *Pensées*, which they much resemble, as gems of Catholic thought. His splendid apologia, *Die Christenheit oder Europa*, takes its place with Chateaubriand's *Génie du Christianisme*, as a defense of Catholicism.

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LIAM BROPHY, a resident of Dublin, Ireland, has a doctorate in philosophy from Louvain University in Belgium. His writings appear regularly in *SJR*, and he also contributes to periodicals in Canada, England, Ireland and Australia.



Novalis, whose real name was Friedrich von Hardenberg, glorified the Catholic Church, and condemned the Reformation as "an unqualified evil." His masterpiece was selected by Schlegel for publication in the *Athenäum*, but was suppressed by the pagan-hearted Goethe, and was not published till many years after the author's death. The following passage is not merely a synopsis of the book's content, but serves as an example of Novalis' style which, even in translation, burns with lyrical enthusiasm. It is all the more remarkable when we recall that it was written by a Protestant, and served to draw countless talented German writers and artists into the Catholic Church:

"These were beautiful and brilliant days when Europe was a Christian land—when one Christianity occupied the Continent. Rightfully did the wise Head of the Church oppose the insolent education of men at the expense of their holy sense and untimely dangerous discoveries in the realms of thought. This great interior schism (Protestantism), which destroying wars accompanied, was a remarkable proof of the noxiousness of culture divorced from religion. The insurgents separated the inseparable, divided the indivisible Church, and tore themselves maliciously out of the universal Christian union, through which and in which alone, genuine and lasting regeneration was possible. Luther treated Christianity in general arbitrarily, mistook its spirit, introduced another letter and another religion, namely, the sacred universal sufficiency of the Bible. With the Reformation Christianity disintegrated. Fortunately for the Old Religion, a newly-arisen Order, the Jesuits, on whom the Spirit seems to have poured out the last of its gifts, arose to revivify the Church.

"In Germany we can already point out with full certainty the traces of a new world—a great time of reconciliation, a golden age, a saviour dwelling among men, visible in countless forms to believers, consumed as Bread and Wine, embraced as the Beloved, breathed as air, and heard as word and song. The old Catholic belief was Christianity applied, become living. Its presence everywhere in life, its love of art, its deep humanity, the indissolubility of its marriages, its human sympathy, its joy in poverty, obedience, fidelity, make it unmistakably a genuine religion. It is made pure by the stream of time, it will continue ceaselessly to make the earth happy." And

again: "We shall yet see a new Europe, an all-embracing divine place. When will it be? We cannot say. Only let us have patience. It will come: it must come!"

Here is the heart of a typical German scholar crying out for the spiritual beauty and mental nourishment so long denied. And he spoke for a generation and not in vain. Though he died in 1801, the potent seeds of his thought had fallen on many fallow and receptive minds in Germany.

It is true, as Bela Menczer remarks, that the galaxy of Catholic apologists and writers of that time in Germany did not produce a figure of the stature of St. Augustine confronting the Manichaen heresy, or of St. Thomas confounding the Albigensians. But in the period of exhaustion and depression which followed the Napoleonic wars they fought the atheistic-pantheistic heresies of the nineteenth century with splendidly coordinated skill and effectiveness. If there were some cynics who thought the Romantic Movement was all *mondbeglänzte Zaubernacht*, the social and political pronouncements of men like Friedrich Schlegel and Joseph Görres proved that Catholic thought was practical as well as poetical, and that Catholicism was a complete philosophy of life. Though they did not completely arrest the flow of German philosophy towards Hegel's dialectics and all the sorrow it drew upon the world, they did make an appeal to thinking Germans of all time to return to that Faith in which their natural genius finds its fullest expression. Germans see in Marxism the logical outcome of Hegelianism, and the steady flow from East Germany shows that the German mind finds Leninism even more alien. No German worthy of the traditions of his nation believes that human history is determined by economic forces, and that progress consists in the multiplication of material benefits. Rather they hold that it is a working out of a pattern ordained by Providence, or as Schlegel put it, "... in the progress of mankind a Divine Hand and a guiding Providence are clearly discernible; that earthly and visible power has not alone cooperated in this progress and in the opposition which has impeded it but that the struggle has been carried on in part under divine and against invisible might—this is a truth, I trust, which if not proved on mathematical evidence, has still been substantiated on firm and solid grounds."



## Görres

Like most of the prominent figures of the Romantic Movement Joseph von Görres was vigorous, virile and versatile. He was a very able journalist, as even Napoleon acknowledged, and wrote on a diversity of subjects from Persian mythology to Catholic Mysticism. He was among the first to appreciate the importance of the almost neglected proletariat. In his work, *Die deutschen Volksbücher*, he called for a recognition of the splendid qualities of "the lower classes of the people, the rude and uneducated." He saw in them a great reserve of strength capable of bringing about a social revolution, not in the Marxist sense by class war, but utilizing the forces and spiritual energies of tradition of which they were the bearers. He called on the intelligentsia of Germany, especially those who, with intellectual snobbery, looked to France instead of their own people, to see in the ancient German legends and traditions the forces of destiny: "We recognize in them the German people, such as the ancient painters have portrayed them: simple, quiet, calm, reserved, honest, knowing little of sensuous passion, all the more susceptible to higher incentives. . . . Shame upon the learned and cultivated of this age who like haughty prodigals have turned away from this old homestead of popular tradition, squandering their part of the common inheritance in fashionable dissipation! All hail to the poor and lowly who have cherished and preserved it, so that we must now turn to them, if a truly popular life is to be revived, if we are to know once more what it is to feel, to think, to dream, not as individuals, but as a united nation."

The case of Görres and some other early romanticists is reminiscent of Koestler and other intellectuals of our time. The young German enthusiasts looked to the French Revolution as the others looked to Communism, for an upheaval that would liberate all the pent up greatness of

the mass of mankind crushed under social injustices. Instead they only let demons loose upon the world, and in both instances the demons were violently antagonistic to Catholicism and culture.

Görres was so high-principled, and so fearless in the espousal of the unity of his country and the freedom of his Faith that even his enemies, and he had not a few within and without Germany, admired his nobility of character. "He is allowed," says one translator of his works, "even by those who disapprove of his opinions, to be a most honorable and upright man, and no individual enjoys in a greater degree the confidence of his countrymen." At a time when Liberalism seemed to so many to be a self-evident program of human progress, he risked opprobrium and hostility by condemning it. It needed courage to write in 1819: "I wished to proscribe the courtier-like Liberalism which, in its servile baseness would truckle to every species of despotism, and flatter every description of power; and which endeavors in return to deceive itself and impose on others by the sounding words of liberty and independence."

It is impossible to say to what extent the thoughts of the Catholic writers of the German Romantic Movement influenced the intellectual life of Germany and drew converts into the Church for such things are not amenable to the rigors of vital statistics, nor is the operation of Divine Grace on men's souls capable of mathematical calculation. But we cannot doubt that they are even now helping many in East Germany to endure their present imposition with patience and dignity, feeling that, as adversity is the mainspring of self-realization, the German people, when they are once more reunited, may yet impose an Order on the world, not the *Neue Ordnung* of militarism, but the Old Order of a truly Christian civilization, perfected as never before, by the enthusiasm of a nation renowned above all others for its power of recovery.



# Solon and the Civil War

William Charles Korfmacher, Ph.D.

THE LATE LEXICOGRAPHER Suidas (s.v. Sólōn), in an admirably brief but pithy notice, puts the *floruit* of the great Athenian Solon in the forty-seventh or perhaps forty-sixth Olympiad (that is, in 592-589 B.C. or 556-553 B.C.). He is called the son of Execestides, an Athenian, a philosopher, lawgiver, and leader of the folk. Attention is called, beyond his laws, specifically to an elegiac poem, the "Salamis," and to certain elegiac "Exhortations." Solon's place among the traditional Seven Sages of ancient Greece is duly noted, and he is credited with two of the most famous ethical utterances in the Greek tradition: "Do nothing to excess," and "Know yourself."

Others in antiquity, to be sure, call attention to him, notably Aristotle in the sixth, ninth, and eleventh chapters of his *Constitution of Athens*. Herodotus, in his *Histories*, climaxes a long account by telling how the Lydian Croesus, when shackled to the funeral pyre on which the Persian Cyrus had intended to burn him alive, recalled in his disaster-sharpened mentality the sage utterance of Solon that "no living man is truly happy."

Actually, however, in proportion to the eminence and influence of this great figure, surviving accounts in the ancient writers seem surprisingly inadequate. Yet they are enough—and more—along with the remaining fragments of the poems of Solon himself, to enable the student of today to evaluate with some definiteness the work and effects of this "unique" man.

"Unique" he unquestionably was. And since scholarship is agreed upon the year 640 B.C. as the approximate date of his birth, we are thoroughly correct in marking 1961 A.D. as the 2600th anniversary of the man, and in dedicating ourselves, if only for a short span of minutes, to a reconsideration of the reasons for his notably high place in the history of Western civilization and, for that matter, in the history of the demo-

cratic way of life anywhere in our present-day world.

## Conjunction of Anniversaries

There is a very interesting and not at all inappropriate conjunction of anniversaries in this year 1961, in that—to mention but one other—the 2600th anniversary of the birth of Solon is likewise (for America) the hundredth anniversary commemoration of the Civil War. We shall see, I think, that the two observances have not a little in common. Documentation on the American internecine struggle between the States, to be sure, is documented to an extraordinary degree, and new works on various phases of the conflict are appearing at the rate of at least one per day.

Solon has not been so heavily noted. Among writings that have appeared is Mr. John E. Rexine's

### Democratic Ideals in Ancient Times and Civil War America

*Solon and His Political Theory* (New York, The William-Frederick Press, 1958), a tract of twenty-one pages, devoted to a study of "the contemporary significance of a basic contribution to political theory by one of the Seven Wise Men." A much earlier and now classic study is Mr. Ivan M. Linforth's *Solon the Athenian*, a 318-page work appearing in the *University of California Publications in Classical Philology* (vol. 6, November 1919). Far more appealing, however, than these and any other contemporary studies are the surviving *fragmenta* from Solon himself—something over forty in all, from as little as a single word to the stately seventy-six verse address to the Muses of Pieria as "splendid daughters of Memory and Olympian Zeus," characterized by Stobaeus as a tract on "justice."

As was usual with outstanding men in ancient Athens—and as happened with many of those who were leaders on either side in the American Civil War—Solon combined the functions of both military and civil achievement. This is a *first* point of convergence in the two commemorative observances concerning us in the present paper. Plutarch in his *Life of Solon* recalls how the Athenians, after a difficult war with Megara over the island of Salamis, eventually surrendered

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DR. WILLIAM KORFMACHER is Director of the Classical Languages Department at St. Louis University. His articles and reviews appear frequently in *Social Justice Review* and other journals of opinion.



claim to the territory and provided by law that no one should further advocate the claim of Athens, under pain of death. Then it was that Solon feigned madness and in this guise recited in the agora the inflammatory elegiac verses beginning with the following lines:

Here as a herald I come, from Salamis,  
island all lovely,  
Bringing no speech but a song woven in  
words fair adorned.

The ruse was successful. Particularly influential with the Athenians were lines like the following:

Oft let us haste to the isle all lovely and  
fair to be looked on  
Salamis, there to slough off hard to put  
up with disgrace.

Thus, because of Solon's vigorous and timely action, Salamis was regained. He had achieved the first and opening phase of his public career.

The *second* phase—and the *second* point of comparison in our recalling his 2600th anniversary along with the hundredth anniversary of our own Civil War—has to do with his services in civil offices, in an advancing of a democratic way of life where deep-set political and social ills, reflecting in Athens the great mutations of Greek society generally within the seventh and sixth centuries before Christ, clamored for a reformer's attention. Actually, we do not know what notable public activities, if any, were his between the conquest of Salamis and the next great event of his life, his election to the archonship sometime between 595 and 590. We do know that his election was by the ordinary and established processes of the time; that Solon resisted stoutly and finally the easy temptation to become a tyrant; but that he was granted extraordinary powers in a fashion akin to that of a constitutionally chosen Roman *dictator*, by virtue of which he was a temporary autocrat or dictator plenipotentiary.

### Solon and Social Reform

He found a society in which wealth had passed largely into the hands of a few, in which the small farms of independent land-owners were being more and more heavily mortgaged and eventually taken over by the wealthy few, and in which—most fearful of all—many of the lower classes had been reduced to the last, desperate expedient of obtaining loans on the security of

their own persons and of ultimately falling into slavery to their creditors. "The outstanding feature of the times," says Linforth (*Solon the Athenian*, p. 47), "was a bitter dissension between the rich and the poor. The population was sharply divided into two hostile groups."

One looks for a parallel in the situation that beset Abraham Lincoln at the time of his own inauguration, but the parallel is partial only so far as slavery is concerned. Lincoln saw with clarity a nation "part slave and part free." Solon saw a nation in part powerful and wealthy, in part weak and desperately poor. He saw slavery, of course, but he recognized it, as did so many outstanding thinkers of the past, as an inevitable part of the social fabric. He had no plan or purpose to eliminate it as an institution. It was only those free-born Athenians among the weak and desperately poor who had been reduced to slavery by the exigencies of financial pressures that he was determined to set free.

Yet he saw other ills besides the enslavement of free-born natives which, to his mind, called for reform, and these reforms were always sought in an increasing democratization of the state. "Upon Solon's becoming head," says Aristotle in his *Constitution of Athens*, "he set the people free for the present and for all time, forbidding loans on the security of the person, and he established laws and brought about a cancellation of debts both public and private. This was called a *seisachtheia* or 'shaking off,' as being a shaking off of the burden of debt." And, Aristotle continues, Solon likewise replaced with a new constitution the older ordinances of Draco, retaining only those which had to do with homicide. He also made a division of the people into four classes, retaining largely the old basis of property holdings but including a fourth class of *thetes*. These "propertyless" persons represented the least of the citizens. They were not eligible to hold public office but were admitted to the *ecclesia* or assembly, where their right to vote gave them a voice in public policy and the choice of magistrates.

"It appears," says Aristotle, again in his *Constitution of Athens* "that the following three were the most democratic of Solon's reforms: first and foremost, the forbidding of loans on the security of the person; secondly, the possibility for anyone who so desire to have redress for wrongs done to him; and thirdly, and most importantly, men say for the strengthening of the people, the right



of appeal to a court of law; for a people that has gained the ballot is a people that has gained the constitution." There is no mention here of the *seisachtheia* or cancellation of debts, which Aristotle contends seems to have preceded the actual formulation of a constitution. Further, Aristotle is here concerned with singling out "the most democratic" of the reforms.

Glancing at his achievements from a slightly different viewpoint, Linforth (*Solon the Athenian*, p. 62) remarks:

Solon himself tells us of four things which he did to bring immediate relief to the oppressed classes: he freed the land, he restored to their homes Athenians who had been sold into foreign slavery, he brought back those whom destitution had driven into exile, and he set at liberty those who were the slaves of Athenian masters. . . .

Solon's own words are stated in ringing iambics, opening as follows:

But for me, wherefore, before I gained the goals  
For which I called the folk together did I cease?  
My witness here shall be within the Court of  
Time—

Great Mother she of all that on Olympus dwell,  
Yea, witness best, black Earth, from off whose  
fettered breast

The mortgage-posts, fixed everywhere, I then  
struck off,

And her, before a slave, at length I now made  
free.

Full many a wight to Athens' native, god-built soil  
I then brought back—men sold, mayhap unjustly  
all,

Mayhap in justice; yea, those men with them as  
well

Whom Penuary drove to exile, speaking now in  
words

Not Attic, since far wandering brought forget-  
fulness.

And those at home held fast in shameful slavery's  
bonds,

Trembling and low before their master's haughty  
whims,

I made free men. That these plans might ful-  
fillment see,

By fitting close in junction might and right as  
well,

I stoutly strove and thus my promises achieved.  
And ordinances too I made, both for the ill  
And for the good, by setting Justice' even course  
For either sort. . . .

There is a pride of achievement in these lines, a pride fully supported by the facts. That farms ruthlessly seized might revert to their former small owners, that sons of Athens enslaved to foreign possessions might return to their native land, that once free Athenians at home might be unshackled from their enslavement and again walk upon the soil of their birth as free men, that laws well devised to protect the worthy and restrain the wicked might be realized—this is a program, to be sure, worthy of history's brightest emblazonment. One senses here, within the limitations of antiquity's commitment to the enslavement of the barbarian and of the "naturally servile," a sure anticipation of the glad words pronounced by "the unanimous declaration of the thirteen United States of America," in Congress assembled, on July 4, 1776, that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

### Solon and Democratic Ideals

Thus it is that the 2600th anniversary of Solon's birth, in its democratic ideals, coalesces notably with the ideals of those who genuinely and sincerely carried into an American Civil War a hundred years ago certain ideals of freedom and democracy—ideals, to be sure, not fully understood or thoroughly discussed, so that good and noble men might contest their worth even with death as the cost. Thus it is that today, in the surge to freedom and independence and a great dignity in human living throughout the world the ineffably vital contribution of the Athenian Solon wields its sure influence. The near-savage in the heart of Africa, the brown man in the islands of the Pacific, the heir to an ancient and little known culture in some obscure Asiatic principality, will often never even have heard the name "Solon," and their sons and grandsons may in the years to come set little to Solon's account. Yet it remains profoundly true that the fundamental ideas and ideals of democracy and human dignity which Solon so effectively activated in his own day and within the limits of his own state and its traditions have enlivened not only the Western world and its institutions but, by the modern interchange and intercommunication so notably now existent, the peoples of all the great globe itself.

To be sure, his work was not perfect, and



carping criticism came to him from all quarters. To escape this, Aristotle tells us, again in his *Constitution of Athens*, that Solon arranged for a ten-year "leave of absence" on the plea of wishing to combine business and sight-seeing during an extended stay in Egypt. The surviving second line of an elegiac couplet of his sounds a familiar theme. When the challenge is great, hard it is then to please all.

For today's unswerving conservative as well as today's radical liberal were familiar figures in Solon's Athens. And I think we may trace the *third* point of convergence between his 2600th anniversary and the hundredth anniversary of the American Civil War just here. While there was question almost of the very survival of Athens as Solon came to power, just as there was surely question of the very survival of America as a great and united nation in 1861, the approach of Solon, though deft and definite, was characterized by a remarkable moderation. It was the same moderation that more prudent thinkers urged in the North at the close of the great Civil War, and the moderation, we may well believe, that Abraham Lincoln himself would have exercised had not an assassin's hand struck him down. The following elegiac lines display clearly Solon's political philosophy of measured moderation:

For to the folk I assigned such boons as for them  
were sufficient,  
Neither detracting too much, not yet up-  
raising too far;  
And for the great, those admir'd for the wealth  
they then were possessing,  
Careful I was that they should not unduly  
be harmed:

Steadfast I stood, with a shield set strongly be-  
fore either faction,  
Lest the one should prevail, wronging the  
other in fight. . . .  
Truly the folk will best to their leaders heedfully  
hearken  
Freed from restraint undue, yet not unduly  
let go:  
Pride is Satiety's offspring, whenever excessive  
Abundance  
Falls to the lot of men lacking a heart that  
is sound.

### Man of Ideals and Perspective

Such, then, briefly glanced at, was Solon of Athens in the early sixth century before the Christian era. For, as we have seen, he was *first* of all a man of military experience before he came to civil power; he was, *secondly*, a man whose civil administration looked to the promotion of democracy through the *seisachtheia* or cancellation of unduly burdensome and unjust indebtedness, through his abolition of security on the free-born men, through his manumission of those free-born persons, at home and abroad, who had been enslaved by this pernicious device, and through his assuring the right of the ballot to even the lowliest of his four classes of citizens, along with his magnificent establishment of democratic courts; and he was, *thirdly*, a man who, in the autocratic powers temporarily allotted him and amid the enthusiasm he must have felt for zealous reform, was yet a statesman of temperateness and moderation, setting an example of discretion just as fruitful today as it was 2,600 years ago.



# The Social Reform Activities of the Central Bureau, 1909-1917

Philip Gleason, Ph.D.

## Part One

THE CENTRAL BUREAU now has behind it more than a half century of activity in the fields of social education and social reform, but in no period has its successes been greater or its achievements more significant than in the first eight years of its existence.\* The decision to establish a Central Bureau was taken at the Central-Verein's 1908 convention, but the Bureau really got into operation only in the spring of 1909. The short span of years till 1917 marks a unit in the history of the Central Bureau because the entrance of the United States into World War I severely hampered social reform endeavors and profoundly influenced the development of all German-American organizations. Indeed, the distractions caused by the outbreak of the war in Europe in 1914, and particularly the growth of anti-German feeling in the U.S., interfered with several of the Central Bureau's projects even before America's entrance into the war.

Nevertheless, the Central Bureau made a very enviable record in its first eight years and, more important perhaps, it established the pattern for its subsequent years of fruitful activity in the area of Catholic social reform. Laboring under the constant handicaps of inadequate funds, personnel, and office space, the Bureau, under its gifted Director, Frederick P. Kenkel, provided dynamic leadership for the Central-Verein, which, incidentally, attained its greatest numerical strength and influence during these years. It is, therefore, eminently worthwhile to examine in some detail the activities of the first period in the history of the Central Bureau—the small

office in St. Louis, presided over by F. P. Kenkel in the time he could spare from his editorial duties on the Catholic German-language daily, *Die Amerika*.

## The Shaping of the Magazine's Format

The Central Bureau's largest and most demanding task was the publication of the *Central-Blatt and Social Justice*, the monthly German-English journal established in 1909 to probe the social question from a Catholic viewpoint and to serve as the organ of the Central-Verein. Father Peter E. Dietz performed as editor of the English-language section of the *Central-Blatt and Social Justice* for one year, but after his departure in 1910, F. P. Kenkel assumed full charge of the magazine.<sup>1</sup> He retained the same bi-lingual format, but increased the size of the journal from sixteen to twenty-four pages as soon as he took over, and it was again enlarged in 1913. In that year two new features also appeared—photographs were added, as well as a special quarterly section devoted to the woman's role in social reform. The first article of a purely historical nature appeared in May 1917; thereafter historical notes and documents dealing with the development of the Central-Verein, and the German-American Catholics generally, were a regular feature.

Most of the writing for *Central-Blatt and Social Justice* was done by Kenkel or his assistants at the Central Bureau, particularly August F. Brockland, Assistant Director for many years, and Louis F. Budenz, who was associated with the Central-Verein from 1913 to 1917.<sup>2</sup> Other frequent contributors included Father (later Msgr.) Charles Bruehl, a professor at the seminaries of Milwaukee and Philadelphia, and Father William J. Engelen, S.J., at that time stationed at a Jesuit college in Toledo. Father (later Msgr.) John A. Ryan, a great leader of Catholic social thinking, contributed an occasional article and had a very high opinion of the *Central-Blatt and Social Justice*. In a letter to the editor of the *Milwaukee Catholic Citizen* (Jan. 30, 1915), Ryan singled

\*) The writer wishes to acknowledge his gratitude to the United States Steel Foundation which provided a Fellowship under which his research into the history of the Central-Verein was carried out.

PHILIP GLEASON, PH.D., is a member of the Department of History's research staff at the University of Notre Dame, in Indiana.

1) See the biography by Mary Harrita Fox, *Peter E. Dietz: Labor Priest* (Notre Dame, 1953), for a full account of Father Dietz's activities. Citations in this article will be to the thesis version of Sr. Harrita's biography.

2) For a sketch of Brockland's life see his obituary, *Social Justice Review*, XXXIV (Dec., 1941), 287. (Hereafter abbreviated, SJR). Budenz discusses his connection with the Central Bureau in *This Is My Story* (New York, 1947), p. 32 ff. (*Central-Blatt and Social Justice* is abbreviated in citations as CBSJ.)



out as "typical... of the genuinely progressive and constructive discussions and proposals emanating from the Central Bureau," two articles which appeared in the January, 1915, issue. "In some editorial sanctums," said Ryan, "... these articles would be regarded as somewhat 'advanced.'"

The reason is that the knowledge of social conditions, and the conceptions of social remedies possessed by the writers of these articles are considerably above the average. Mr. Kenkel and Father Engelen are able to see things as they are, and to discuss solutions which are concrete and adequate, instead of repeating edifying and empty platitudes. The same can be said of most of the productions of the Central Bureau.

As Ryan's remarks indicate, the discussions in the *Central-Blatt and Social Justice* maintained an uncompromisingly high level. Many of the articles dealing with the theory and purposes of social reform were, in fact, quite abstract and demanding, while descriptions of economic conditions or reports on social legislation were often technical and detailed. Kenkel purposely eschewed popular articles because he wished the *Central-Blatt and Social Justice* to be the organ for training leaders and he hoped to attract as readers the clergy and educated laymen. This editorial policy was not entirely agreeable to the rank and file of the Central-Verein; there were repeated complaints that the articles were too rarified for the average reader. To take a rather extreme example, a priest from Iowa reported that to the German Catholic farmers in his area "Wirtschaft" meant "saloon." These men were therefore puzzled when they read discussions of "Wirtschaftslehre" (economics) without encountering anything about saloons.<sup>3</sup>

The Central Bureau tried to meet the need for a more popular organ by establishing a second journal, *Der Deutsch-Amerikanische Ketteler*. This too was a bi-lingual magazine, but smaller and less technical than the *Central-Blatt and Social Justice*; its principal purposes were to combat socialism, refute attacks upon the Church, and disseminate Catholic social teachings. The "D. A. Ketteler" was not begun, however, until 1914, and the distractions caused by the World War,

added to the normal difficulties of arousing interest in such a journal, proved to be an insuperable obstacle to its success. After appearing irregularly in 1914-1915, the new magazine was abandoned.<sup>4</sup>

The *Central-Blatt and Social Justice* reached its highest circulation in 1913, when it had 6,332 paying subscribers and a total circulation of 7,986.<sup>5</sup> Thereafter it declined steadily: in 1915 the total circulation was down to 6,783; in 1919, to 5,250.<sup>6</sup> Although many Central-Verein members were only lukewarm supporters of their journal, it enjoyed the respect of many journalists and leaders of Catholic social thinking outside the German-American ranks.<sup>7</sup>

### Pamphlets and Other Literature

Another activity of the Central Bureau which brought its social reform efforts to the attention of American Catholics generally was the distribution of pamphlet literature on social and apologetical topics. In the first year of its existence, for example, the Central Bureau sent a copy of *Catholic Social Work in Germany* by Father Charles Plater, S.J., to every member of the American hierarchy. Bishop Patrick J. Donohue of Wheeling was so impressed with this account of the achievements of the German *Volksverein* and other Catholic organizations in Germany that he ordered a copy of Plater's work for each of the seventy-seven priests of his diocese.<sup>8</sup>

A glance at the Central Bureau's report for 1912-1913 reveals the extent and variety of this phase of its literary activities. During this year,

<sup>4</sup>) *Thätigkeits-Bericht der Central Stelle... 1913-1914*, pp. 10-11; *Thätigkeits-Bericht der Central-Stelle... 1914-1915*, pp. 9-10; *Jahresbericht der Centralstelle des Centralvereins... 1915-1916*, p. 22; *Jahresbericht... 1916-1917*, p. 21. The Bureau's yearly reports appeared in the CV convention reports and in CBSJ, but these citations are to the individual reports in the Kenkel Papers in the University of Notre Dame Archives (UNDA).

<sup>5</sup>) *Jahres-Bericht der Central-Stelle des C.V. (1913)*, p. 19. The difference between the paying subscribers and total circulation resulted largely from the fact that free copies of the CBSJ were sent to the secretaries of all the CV's local vereins.

<sup>6</sup>) *Thätigkeits-Bericht der Central-Stelle... 1914-1915*, p. 9; *Jahresbericht... 1918-1919*, p. 5.

<sup>7</sup>) Besides Msgr. Ryan, Father John O'Grady of the Catholic Charities movement, and Father Joseph Husslein of America were quoted in praise of CBSJ. Many laudatory comments from the Catholic press were also cited. Cf., *Jahresbericht... 1916-1917*, p. 7; *Jahresbericht... 1917-1918*, pp. 4-5; *Jahresbericht... 1918-1919*, pp. 6-7.

<sup>8</sup>) *Report of the Business Manager of the Central Bureau, October 1, 1909 to September 1, 1910*, pp. 6-7.

<sup>3</sup>) *Offizieller Bericht über die Siebenundfünfzigste General-Versammlung des... Central-Vereins... 1912*, p. 87. (Hereafter CV convention reports will be cited by giving the number of the convention, a symbol meaning "Convention," and the year of the convention; e.g., 57. G-V, 1912, 58. G-V, 1913, and so on). The Archives of the Central Bureau has the only complete collection of these CV convention reports.



47,500 copies of four different pamphlets describing the Central-Verein's proposed "Catholic School of Social Science" were distributed. The following new (or revised) writings on socialism and the social question were also published in 1912-1913: "Modern Socialism," by Father Herman J. Maeckel, S.J. (edition of 5,000 copies); "Relations between Employers and Employed," a pastoral letter of Cardinal O'Connell of Boston (5,000); two discussions of "Minimum Wage Legislation," by Father John A. Ryan (no edition given); "Socialism versus the Church," by David Goldstein (2,500); "*Katholische Arbeitervereine*," by Father Albert Mayer (15,000); and finally, two discussions of the need for social study, by F. P. Kenkel and Father Plater, were issued as one free leaflet (10,000).<sup>9</sup>

The Central Bureau also published in December, 1912, one of its most widely circulated pamphlets—"The Slime of the Serpent," by Father J. P. McKey, C.M. This aggressively titled piece was a defense of the Church against the anti-Catholic attacks of *The Menace*, an unprincipled hate-sheet published in Aurora, Missouri. The first 200,000 copies of "The Slime of the Serpent" were soon exhausted; the distribution covered the whole of the United States and some copies found their way as far afield as the Philippine Islands and Great Britain. A new edition followed and other apologetical pamphlets—"The Viper's Venom" and "Catholic Priests Distinguished Protestants Have Known"—carried on the battle against anti-Catholic bigotry. The editor of *The Menace* evidently felt the pressure of this vigorous counter-offensive, since he inquired of lapsed subscribers whether they had been reading "'The Slime of the Serpent' and other jesuitical attacks."<sup>10</sup> And when the Central-Verein con-

vention met in St. Paul in 1915, the delegates found that *Menace*-inspired "Guardians of Liberty" had littered the route of their procession to the opening Mass with crude anti-Catholic handbills. In 1918, *The Menace* took advantage of the prevailing anti-German hysteria to attack the Central Bureau as an "Incubator of Sedition." It declared that "this aggregation of disloyalists and papal henchmen" should remove itself "to Germany and work under the direct supervision of their real bosses, the pope and the kaiser."<sup>11</sup>

The campaign against *The Menace* was the most spectacular polemical work undertaken by the Central Bureau, and the anti-*Menace* publications were no doubt its most widely read works, but the Bureau did not neglect other, less dramatic, religious and apologetical themes.

Early in its career (1910) the Central Bureau published Father Plater's "A Great Social Experiment," which dealt with the need for laymen's retreats, and sponsored a series of lay retreats for Central-Verein members.<sup>12</sup> When the need arose, the Bureau likewise prepared special works for a restricted audience; in 1913, for example, a leaflet outlining the Catholic objections to sterilization was distributed among the members of a state legislature which was considering a sterilization proposal.<sup>13</sup> Other brochures discussed sex education in the public schools, the duties of married life, and (after 1917) the moral dangers of military service. The social question was of course the Central Bureau's primary concern, and its publications examined every aspect of the topic beginning with "The Social Problem and its Solution in General" and extending down to such particular treatments as "*Gedenke, dass du früh einkaufst*," an exhortation to shop early for Christmas so that department store workers could enjoy Christmas Eve with their families. All in all, the publication of pamphlet literature was an important phase of the social reform campaign; by 1914, the Central Bureau could report that

<sup>9</sup> *Jahres-Bericht der Central-Stelle des C.V.* (1913), pp. 6-8.

<sup>10</sup> *Ibid.*, pp. 7, 9-10; 58. *G-V*, 1913, p. 91; *Thätigkeits-Bericht der Central Stelle... 1913-1914*, pp. 11, 12, 13. In December 1914, the *Menace* forces caused the police to search the Central Bureau, where they discovered three crates containing envelopes addressed to *The Menace*. The envelopes were presented to the Central Bureau by an employee of the waste paper establishment in St. Louis where the *Menace* disposed of its waste. *The Menace* accused the Central Bureau of stealing the envelopes so that it could get the names and addresses of *Menace* readers, who would then be subjected to persecution and boycotting organized by the Catholic hierarchy. Court proceedings were instituted against the management of the Central Bureau, but *The Menace* had to withdraw its case for lack of evidence; it had also to pay the court costs. 60. *G-V*, 1915, pp. 84-85; *The Menace*, May 4, 9; 8, clipping, Archives of the Central Bureau of the Central-Verein, St. Louis, Missouri. Hereafter abbreviated ACV.

<sup>11</sup> 60. *G-V*, 1915, p. 10; *The Menace*, May 4, 1918, clipping, ACV. On *The Menace* and kindred anti-Catholic movements of the period see, John Higham, *Strangers in the Land* (New Brunswick, 1955), p. 179ff.; Michael Williams, *The Shadow of the Pope* (New York, 1932), pp. 112-22; and especially, Supreme Council Knights of Columbus, *Report of Commission on Religious Prejudices* (n.p., 1915); *Report of Commission on Religious Prejudices* (Davenport, 1916); and *Final Report of Commission on Religious Prejudices* (Chicago, 1917).

<sup>12</sup> CBSJ, III (May, 1910), 28-29; *ibid.*, (June, 1910), 54-55; *ibid.*, (July, 1910), 79-80; *ibid.*, (Aug., 1910), 99-100; *ibid.*, IV (Sept., 1911), 124.

<sup>13</sup> *Jahres-Bericht der Central-Stelle des C.V.* (1913), p. 8.



it had published and distributed a grand total of 1,189,000 copies of its pamphlets and leaflets.<sup>14</sup>

### The Press Letters

Closely allied to the other literary activities of the Central Bureau was its press service. The work of preparing and distributing to the Catholic press special articles on timely topics seems to have developed from the Central Bureau's practice of mailing copies of its pamphlets to Catholic newspapers.<sup>15</sup> By 1913, the press service was in full-swing as an independent function of the Central Bureau. In 1912-1913, the Central Bureau sent out 4,500 copies of sixty-seven different articles to Catholic papers printed in English, German, and Polish. These press letters furnished information on the Central-Verein social study courses, discussed the organization's projected school of social studies, corrected the distortions and false statements of socialist and anti-Catholic newspapers, and highlighted such diverse subjects as film censorship and occupational diseases.<sup>16</sup>

The following year (1914) the Central Bureau slightly increased the number of its press letters; it also included the labor press within its field, sending to labor papers special articles refuting socialistic attacks upon the Christian Trade Unions of Germany. In 1915 a total of ninety-four press letters were sent to thirty-one German-language and 123 English-language Catholic papers. But by that time the tensions caused by the war in Europe had begun to affect this aspect of the Central Bureau's work. The Bureau's annual report for 1914-1915 notes that its press letters dealing with the war were not welcomed by English-language Catholic papers, even though these letters were "purely factual" and were "based upon Catholic ethical principles." Such tensions among American Catholics were no doubt among the "circumstances of the time" which

led the Bureau in 1915-1916 to restrict its press letters largely to apologetical themes.<sup>17</sup>

The press service did survive the wartime strains and served a very useful purpose. Among those who praised it were Archbishop John J. Glennon of St. Louis, the non-German *Catholic Citizen* of Milwaukee, and David Goldstein, a well-known convert from socialism. The Central Bureau's press activities, as well as a similar service begun in 1913 by Father Peter E. Dietz for the Social Service Commission of the American Federation of Catholic Societies, were forerunners of the press bureau of the National Catholic Welfare Conference.<sup>18</sup>

Although it was actively engaged in spreading information broadcast through its magazine, pamphlets, and press service, the Central Bureau did not neglect the quiet and unspectacular method of disseminating truth by answering specific questions sent in by individuals. Between 1909 and 1916, the Central Bureau received a total of 542 requests for information. The majority of the inquiries no doubt came from Central-Verein members who wrote for information with the same confidence as that revealed in a letter which concluded: "A mass of questions, is it not? But to whom shall I turn, if not to the Central Bureau?" But such leaders of Catholic social thinking as Father John A. Ryan in the United States, and Dr. Anton Retzbach in Germany also applied to the Central Bureau for information, and under Kenkel's direction the Bureau assembled several important reference and research collections.<sup>19</sup>

Occasionally the Central Bureau undertook a relatively large-scale investigation on its own initiative. Sometimes the data collected were used as a basis for future action, but more often the

<sup>14</sup> *Jahres-Bericht... der Central-Stelle... 1914*, p. 6; *Thätigkeits-Bericht der Central-Stelle... 1913-1914*, pp. 12-13. Speaking of the need for pamphlet literature in 1912, Father Ryan said, "The *Central Verein* publication office has brought out some good pamphlets, but they are comparatively few in number, and inadequate in the scope of their subjects." The CV was, however, the only American Catholic society named by Ryan which did such work. See, Ryan, "Catholic Social Action in the United States and South America," in *Catholic Social Year Book for 1913* (London, 1913), p. 118.

<sup>15</sup> *Jahres-Bericht... der Central-Stelle... 1911*, p. 5.

<sup>16</sup> *Jahres-Bericht der Central-Stelle... (1913)*, p. 10.

<sup>17</sup> *Thätigkeits-Bericht der Central Stelle... 1913-1914*, pp. 16-17; *Thätigkeits-Bericht... 1914-1915*, p. 13; *Jahresbericht... 1915-1916*, pp. 6-7.

<sup>18</sup> For praise of the Central Bureau press service see, *Thätigkeits-Bericht... 1913-1914*, p. 17; *Jahresbericht... 1916-1917*, p. 8; *Jahresbericht... 1917-1918*, p. 7. Cf. also, Sr. M. Harrita Fox, B.V.M., "Peter E. Dietz; Pioneer in the Catholic Social Movement" (Unpublished doctoral dissertation, University of Notre Dame, 1950), p. 168 ff.

<sup>19</sup> *Jahresbericht der Central Stelle... 1915-1916*, p. 12; *Jahresbericht... 1911*, p. 14; *Thätigkeits-Bericht... 1914-1915*, pp. 13-14; Ryan to Kenkel, Nov. 19, 1910, UNDA. The Central Bureau's files of material on social, economic and religious topics now occupy 121 filing cases. A separate historical file dealing with the CV and the history of German-American Catholics contains over 400 separate folders. A very valuable library on social topics and German-Americana has also been built up.



results of the investigation were embodied in press letters or articles in *Central-Blatt and Social Justice*. Perhaps the most interesting example of the latter type of activity occurred in 1914 when Louis F. Budenz was dispatched to Lead, South Dakota, to gather information on Bishop Joseph F. Busch's difficulties with the Homestake Mining Company.

The city of Lead was the seat of Bishop Busch's diocese and had a population of about 9,000 but it was, as Bishop Busch discovered soon after his arrival in 1910, a "one-man town," completely dominated by Thomas J. Grier, superintendant of the Homestake operations. The paternalism of the Homestake Company, while comparatively mild, was absolute; after some labor difficulties in the winter of 1909-1910, the company pursued a rigorous anti-union policy.<sup>20</sup>

But it was Homestake's practice of maintaining full-time operations seven days a week that caused the trouble with Bishop Busch. After vainly trying "every expedient that I had ever seen, heard of, or read about" in the hope of scheduling Masses at a convenient time for the workers, Bishop Busch appealed to Superintendent Grier for cooperation in encouraging Sunday observance. His appeals to Grier and to Mrs. Phoebe Hearst, the chief stockholder, proved fruitless; and by carrying on the agitation, the bishop made himself *persona non grata* in Lead, particularly after garbled accounts of his speech before the 1913 convention of the American Federation of Catho-

lic Societies reached the mining community. Life in Lead became so unpleasant for Bishop Busch that he removed his residence to Rapid City, South Dakota. But he continued to call for investigation of the Lead situation, and was ultimately successful in getting the newly-created United States Commission on Industrial Relations to include Lead in its itinerary of hearings.<sup>21</sup>

Bishop Busch was anxious to have adequate news coverage of the Lead hearings because he had been getting a very bad press from the company-dominated local papers. He therefore appealed to Nicholas Gonner, former Central-Verein president and editor of three newspapers. Gonner recommended that he call upon the Central Bureau and the Bureau responded by sending Budenz to attend the hearings of the Commission on Industrial Relations.

Budenz saw in Lead "The beginnings of 'The Servile State'! Exactly that." The situation, he felt, was bad enough to make "one's blood boil—with righteous indignation or rebellion, as you wish!" The hearing provided sufficient material for two press letters on the Lead situation which completely vindicated Bishop Busch's position. These were sent out to the Catholic press and Budenz cited the Lead case as an illustration of "The New Paternalism" in a *Central-Blatt and Social Justice* article. Bishop Busch was delighted with the Central Bureau's work and became a warm admirer of the St. Louis institution.<sup>22</sup>

<sup>20</sup>) The fullest account of conditions at Lead is contained in the report of hearings conducted by the United States Commission on Industrial Relations. See, *Industrial Relations; Final Report and Testimony Submitted to Congress by the Commission on Industrial Relations Created by the Act of August 23, 1912*, Senate Documents, 415, 11 vols., 64 Cong. 1 Sess. (Washington, 1916), IV, 3539-3679. Cf. also, Edward J. Gibbons, "Frank P. Walsh and the United States Commission on Industrial Relations: 1912-1915" (Unpublished master's thesis, University of Notre Dame, 1958), pp. 73-74.

<sup>21</sup>) Cf. Bishop Busch's testimony before the Commission, *Industrial Relations: Final Report and Testimony* . . . . ., IV, 3588-3600.

<sup>22</sup>) 59. G-V, 1914, pp. 91-92; Budenz to Kenkel, Aug. n.d., 1914, UNDA; *Thätigkeits-Bericht der Central-Stelle . . . 1914-1915*, pp. 14-15; Budenz, "The New Paternalism," CBSJ, VII (Sept., 1914), 167-169; Busch to Kenkel, Sept. 10, 1914, UNDA. Cf. also *Catholic Columbian-Record* (Columbus, O.), Aug. 14, 1914, for an example of the use made by the press of the Central Bureau's press letter on Lead. Cf. also, Budenz, *This Is My Story*, p. 17.



# What is the New Leisure?

Richard M. McKeon, S.J.

FIFTY YEARS AGO a boat trip up the Hudson River would allow a distant view of magnificent estates where certain rich people lived for part of the seasons. At that time the members of the leisure class could easily be recognized. But times have changed. For today America also has the leisure masses.

The forty-hour week and generous vacations with pay, plus early retirement, have given our citizens more time to control and use than ever before in history. Special problems have arisen as a result of leisure for the many. An ever-growing one concerns people who are forced to retire at the age of sixty-five. Many industries have started counselling programs to prepare their employees for this period.

What, then, is leisure? It has been defined as "freedom or opportunity afforded by exemption from occupation or business." Certainly it is not enforced idleness. No true father, looking vainly for work during the great depression, could be said to have enjoyed leisure. Leisure must have some security, as is clearly expressed in the current practice of vacation with pay.

What has caused more people to have more leisure than ever before? Some will answer the pressure of unions or governmental regulation. A better answer is the increased productivity of the national economy. Thanks to technological progress the worker puts out more things in a given time. Prosperity for the many and not for the few has advanced the leisure masses. It is now estimated that a third of the current increased productivity is used for leisure purposes.

Leisure today is not linked with mere passivity. The vast majority of people at leisure do not hoard money. They spend it to the tune of 15 per cent of total consumer costs. And a great deal of this money goes for things which call for action—gardening, fishing, hunting, do-it-yourself programs and a host of hobbies.

As the problems of leisure arise, it is well to remember basic truths. One is the essential dignity of man and his destiny. Another is that all

things on earth were given to man to use. Man has invented the machine to further this purpose. Has he properly controlled its function?

## The Natural Meaning of Rest

There is food for thought in the words of Pius XII when he said: "If, as a hopeful artist has pictured it, the machine were destined to lessen ever more and, so to speak, reduce to the ultimate the time of labor and physical effort, the free time would also necessarily have to lose its natural meaning of relaxation and rest between moments of activity. This would become the prime element of life, and the occasion of new and costly needs as also, on the other hand, a source of gain for those who satisfy these needs. Thus the genuine relationship existing where there is a real and normal need would be reversed through needs artificially created. The income therefrom would necessarily increase, but very soon it would become no longer enough. The lack of security would remain, because the social economy would take its rise from and would suppose a mankind that had turned aside from the right and just measure of its being."

But would it be wise to ask our people to live more moderately and within their means? It was the philosopher Plato who held that a reasonable man would moderate his needs. Suppose that the millions of middle-income families who now have two cars should decide that one would be sufficient for their needs, what would be the effect on the auto industry? The answer is easy—less production and more unemployment.

We must not lose sight of this fact, namely, that our modern mass production system calls for mass purchasing power. The current trend toward a fairer distribution of the national wealth gives hope that this purchasing power will be sustained. As a result our people are desirous of living better than they did before and what might have been considered lack of moderation ten years ago becomes a moderate standard today.

Speaking before parliament in November, 1953, Sir Winston Churchill made the following remark which might easily be applied to Americans who are now enjoying the benefits of the middle-income class. He said: "There is no doubt that,

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REV. RICHARD M. MCKEON, S.J., is a frequent contributor to *SJR*. He is currently teaching economics at the School of Industrial Relations, Le Moyne College, Syracuse, N.Y.



if the human race are to have their dearest wish and be free from the dread of mass destruction, they could have, as an alternative, what many of them might prefer, namely, the swiftest expansion of material well-being that has ever been within their reach or even within their dreams. By material well-being I mean not only abundance, but a degree of leisure for the masses such as has never before been possible in our mortal struggle for life. These majestic possibilities ought to gleam and be made to gleam before the eyes of the toilers in every land, and ought to inspire the actions of all who bear responsibility for their guidance. We, and all the nations, stand at this hour in human history before the portals of supreme catastrophe and of measureless reward. My faith is that, in God's mercy, we shall choose aright."

I am certain that our theologians take issue with this goal of material success as the main objective in life. The Church is in favor of progress in the material order. The great social encyclicals prove that point beyond a doubt. But the Church never forgets the warning of the Divine Economist who once said: "What does it profit a man to gain the whole world and to suffer the loss of his soul?"

Pius XI sets forth the purpose of social justice when he writes: "For then only will the social economy be rightly established and attain its purposes when all and each are supplied with all the goods that the wealth and resources of nature, technical achievement and the social organization of economic life can furnish. And these goods ought indeed to be enough both to meet the demands of necessity and decent comfort and to advance people to that happier and fuller condition of life which, when it is wisely cared for, is not only no hindrance to virtue but helps it greatly." One may easily infer that leisure correctly understood is part of "that happier and fuller condition of life."

### Leisure and Balance

The basic principle of leisure is relaxation. This means freedom from strain or effort. It means freedom to do what one wishes to do without outside pressure as, for example, social custom. An executive who likes to play tennis but who seeks intensely to win every game will not enjoy relaxation.

In the present tempo of speed and efficiency people who are noticed doing nothing construc-

tive will be considered lazy. But in fact these may be far wiser than those in the grand rush. In the long run they will accomplish more and better things. The peace of soul which follows from proper relaxation will overflow in their dealings with others. This will be true in home relationships as well as in business ones.

Recognizing the importance of leisure, the American Psychiatric Association is seeking to promote proper attitudes towards and better means of using leisure. Dr. Alexander R. Martin has set down five basic points to help people achieve leisure. They are: 1) Don't over-organize; 2) Spend some time alone; 3) Enjoy the here and now; 4) Don't put it off; 5) Take time to contemplate.

When a man works his eight hours in either the office or plant, he will usually return home tired in both mind and body. For during the day he has often been working under direction. Moreover a great deal of routine and monotony is ever present. He will have little time for creative thinking.

But the man with long evenings and the weekend free should be, as it were, transformed. He should have time for relaxation and planning personal affairs. Some idle dreaming is not to be denied him. But he will have a chance for creative thinking in a hobby like gardening.

In a word, what a man does during his leisure hours will make for a better development of his faculties, give him a sense of responsibility and leadership, and aid in forming a stronger character. And so we see that the proper use of leisure will prove to be a blessing. In turn the refreshment of his mind and body should gain him advancement in his particular occupation.

A man cannot dream on a busy job. But in the hours of leisure he can dream in a creative sense. He sees the garden which he would like to have. Then he plans to bring it to pass. He realizes that he is master and manager. Perhaps his wife may challenge this point. In his work he exercises many hidden muscles, his appetite increases, he sleeps more solidly, his mind feels refreshed—in a word, he is drawing many benefits from his use of leisure time.

### Benefits of Leisure

Modern leisure is allied to motion. With long week-ends a family can travel over a variety of territory. They can visit friends at distant points more often. Not only over the road but over



the water go millions who enjoy fishing and outboard motoring. Eighteen million fishing licenses are issued a year. The outboard industry hit \$200 million in sales in 1960.

Besides the pleasures of travel and fishing and hunting there has been a strengthening of family ties when all participate. There is no excuse now for father to neglect his dear ones. Leisure has allowed the family to know one another more intimately. And now even the private swimming pool is not too expensive for many middle-income families.

As for clothes, informality is everywhere. Granting that some fashions border on the ridiculous, people are insisting on more comfortable clothing. In this respect Solomon Barkin has said: "This is the most informal and casual era in the history of American clothes. Even the wealthiest people are dressing casually: it's the first time they've copied a style from the lower income groups, rather than vice-versa."

Some foreign critics claim Americans take their new leisure too seriously. Why is it necessary to plan a three weeks vacation three months in advance? The right answer is the old adage "anticipation is half the realization." With the exception of depression periods when there was enforced idleness and attendant social evils, Americans have been building up a nation. Twenty years ago it was claimed that our economy was mature, that there were no new powers to harness, no new necessities to be created. But

greater activity than ever has resulted as gigantic research laboratories bring forth a thousand and one new products and joys of living. The pioneer spirit is still with us. That is why even in our new leisure we are active with the zest of discovery of new places, pleasures, friends and, it is hoped, the hidden recesses of our souls.

On the other hand, there are critics who are fearful that the prosperity which supports the present leisure has a destructive as well as a constructive aspect. Too many people are borrowing. Collection agencies are having a booming business. Buying things on time will create anxiety which is bound to invade leisure hours.

Why did the Church establish Sunday as a day of rest and worship? To continue what God had commanded in the Old Law. No doubt the strictness of observance in the various Jewish communities was overdone. The same thing would be true for a Puritan outlook on Sunday relaxation.

But one thing is evident down the ages and that is the link between leisure and prayer. For only in a true restful state of mind can the worshipper pay his best tribute to Almighty God. And so it is urged that men and women use part of their leisure to elevate their souls to God. God in turn will recognize the needs and bestow those graces necessary for a fuller attainment of their state in life. In this renewal of spirit they will return to the tasks of daily routine and work more happily and profitably.

As a man thou art born—art destined to die. Whither wilt thou go to escape death? What wilt thou do to escape it? That thy Lord might comfort thee in the necessary subjection to death, of his own good pleasure He condescended to die. When thou seest the Christ lying dead, art thou reluctant to die? Die then thou must; thou hast no means of escape. Be it today, be it tomorrow; it is to be—the debt must be paid. What, then, does a man gain by fearing, fleeing, hiding himself from discovery by his enemy? Does he get exemption from death? No, but that he may die a little later. He gets no security against his debts, but asks a respite. Put it off as long as you please, the thing so delayed will come at last. (St. Augustine)



# Warder's Review

## *Mater et Magistra*: Liberal or Conservative?

WHEN POPE JOHN XXIII addressed "To the City and the World" *Mater et Magistra*, the third in an epochal trilogy of Social Encyclicals promulgated by the Holy See during the past seventy years, a preponderance of the secular press accorded it high praise and a respectful if not always enlightened hearing.

A conspicuous and unfortunate exception to the generally laudatory editorial comments about *Mater et Magistra* came from the *National Review*, a publication that has earned a respected reputation as an articulate champion of the currently resurgent conservative forces in this country. While *National Review's* policy is non-sectarian or pluralistic, the editor, Mr. William Buckley, is a Catholic. Its dissenting voice vis-à-vis Pope John's encyclical has special significance in view of the fact that it has attracted a substantial following among Catholics who are sincere advocates of the conservative cause. The editors of the Catholic weekly *America*, a publication of the Society of Jesus, sharply rebuked Mr. Buckley and *National Review* for their criticism of *Mater et Magistra*.

The journalistic battle opened with the *National Review* editorial of July 29, 1961 that referred to *Mater et Magistra* as "a venture in triviality coming at this particular time in history" and added the rash prophecy that "like Pius XI's *Syllabus of Errors* it may become the source of embarrassed explanations." This regrettable performance, in which *National Review* devoted less than a full column of editorial space to a major social encyclical and that to such wild swinging, effusive rhetoric, was more disappointing than culpable. The editors of *America* did not help to counteract this bad beginning of a controversy by intimating that the statements of the editors of *National Review* were tantamount to a repudiation of the authority and the competence of the Pope to teach on political, social and economic matters.

The underlying issues dividing the two publications were subsequently given calmer and wiser treatment in two articles that were printed in

their Nov. 4, 1961 issues; the one by Will Herberg entitled "Controversy Over an Encyclical" in *National Review*, and the other by Rev. Philip Land, S.J., on "Pope John: Teacher" in *America*. Both authors have served the wider cause of truth by expounding lucidly and objectively on certain strategic questions of which any thoughtful person should be aware when contemplating *Mater et Magistra* or any other Papal social message.

Mr. Herberg exhibits small patience for the "Catholic defenders of the Encyclical" who rush into combat with "hurried paraphrases of the Encyclical and irritated denunciations of the Catholic objectors, whom they accuse of flouting the teaching of the Church." On the other hand, he deplores *National Review's* recourse to such clever words or phrases as "trivial" and "Mater si, Magister, no" for their apparent theatrical effect, instead of relying on a careful examination of the encyclical's "internal and intrinsic meaning." Although Mr. Herberg is not a Catholic he evidently understands and respects the obligation of a conscientious Catholic to render "interior as well as external assent and obedience" to all statements in an encyclical that pertains to "doctrinal matters" or faith and morals. It is, however, a distortion of this Catholic imperative to identify a defense of the teaching authority of the Church with "a blanket immunity from criticism for every part of the Encyclical alike." Hence it is one thing to subscribe to social justice as the dominant end of economic policy and quite another matter to conclude that massive dosages of governmental intervention and control are the only way to attain this end. If Mr. Herberg is suggesting that more reliance should be placed on private initiative and responsibility coupled with voluntary group cooperation he is thinking in terms of the Church's social doctrine. If instead he is calling for a return to laissez-faire, rugged individualistic capitalism or the economic Liberalism of the nineteenth century, he is proposing an alternative economic policy that Leo XIII condemned in his Encyclical *Rerum Novarum* in 1890 and that society could not and would not tolerate today.



Mr. Herberg is on solid ground when he insists on drawing a line between the obligation of "have" nations to help "have-nots" and their responsibility as well to reject wasteful or "blank-check" programs of foreign aid. Neither does this mandate of international brotherhood and charity rule out the right of a benefactor country to gear its foreign aid commitments to an overall strategy of defense against the encroachments of Communist world aggression. To these and other "complex issues" there are, Mr. Herberg quite realistically affirms, "complex answers," and there may be several very reasonable policy solutions to the same political, social or economic issue without any one of the solutions being in conflict with the Church's social principles. That is why there can be no definite "Catholic line" on many social issues. Fr. Land underlines the same point in his article when he notes that Pope John has admonished the faithful to engage in "serious but loyal discussion" concerning the application of the Holy See's social doctrine to specific national problems. Fr. Land supports an opinion that was also expressed by Mr. Herberg, that a person may call into question the Holy Father's omission in *Mater et Magistra* of any detailed reference to the current menace of world Communism without being guilty of defying the teaching authority of the Church.

Considerable apprehension is voiced by Fr. Land in his article over the inclination of many Catholic proponents of the "conservative right" to adopt the attitude, in fact if not by admission: "What right has the Pope to talk about social questions?" He sees a danger that the radical Catholic right in this country may acquire the spirit of "*Laïcisme*" which in Europe caused left-wing Catholics to repudiate papal authority in social matters." It might be added that the peril of both extremes exist in this country.

Fr. Land has emphasized two background features of the social encyclicals that should be remembered when studying them. The first pertains to the fact that an individual encyclical is not an isolated self-contained social message but rather it is an extension and a continuation of an "already existing body of Catholic social thought."

It is for this reason that approximately one-third of the more than 20,000 words in *Mater et Magistra* are taken up with a restatement and a reaffirmation of the social teachings of previous Pontiffs. His second observation that there can be little or no conservative or liberal bias to a social encyclical follows from this unified and interrelated nature of the body of Catholic social doctrine. To those critics then who contend that a social encyclical is bound to reflect the liberal or conservative leaning of the particular Pope or those who have assisted him in the research or writing, it must be re-emphasized that a Social Encyclical flows from and is confined by the "corpus" of the Church's social doctrine which will transcend any liberal or conservative preconceptions of the Pope or his advisers.

There are three general conclusions suggested by the *National Review-America* debate and the clarification of the issues provided by Mr. Herberg and Father Land, S.J. First, a regard for the inviolability of fundamental Catholic social doctrine does not imply that the Church recognizes only one socially and morally acceptable policy solution to each political, social or economic problem within a given country at a given time. Second, the social encyclicals are neither conservative nor liberal. Therefore, if a Catholic is to adhere to the mind of the Church he will judge issues not by the slippery yardstick of shifting conservative or liberal concepts but by the dual criteria of social justice and social charity which the Church proclaims as the ultimate measure of all the dimensions of the social question. Third, it is about time that *Mater et Magistra* and the other Papal social declarations "begin to receive the kind of consideration they deserve." That means that more Catholic students and scholars should be studying and conducting intensive research to relate the Church's social truths to the exigencies of the American social scene. Above all it means that more American Catholics must be either instructed or inform themselves about the social encyclicals so that social action can be rooted in a practical understanding of the Church's social doctrines.

D. A. L.



# The Social Apostolate

Theory ——— Procedure ——— Action

## The Catholic Intellectual

**T**O BE INTELLIGENT is a moral obligation; to be an intellectual is a matter of disposition. By an intellectual we mean a person whose abiding interest is in the quest, analysis or presentation of ideas. Ideas, of course, are no more the sole property of the intellectuals than is the sky the sole property of the airplane pilot: ideas are the common heritage of the entire human race.

But intellectuals are a strange breed. It must be admitted that the work of a philosopher, for example, demands extremely voluminous reading and research, and much powerful meditation upon his subject. Should he succeed in mastering a particular field of thought, he tends to become, not content, but just a little vain. When he reaches this stage he sees his enemy to be not another philosopher, but the amateur, especially the amateur with influence.

Another strange breed is the anti-intellectual. The anti-intellectual may have knowledge, but he is not, as is his counter-part, intelligent. The anti-intellectual's main characteristic is not vanity, but egoism. That he is out to present his own ideas, which are forever categorically right, and that he is ipso facto out to destroy every idea opposed to his, is not a matter of circumstance, but of stupidity.

It is a known if not always admitted fact that here in the United States the Catholic Church comprises members who are both intellectual and anti-intellectual. For the purpose of definitiveness, we might as well add that there are non-intellectuals also. The difference that all this makes is precisely that the Church throughout the ages has always been prudently intelligent about matters which concern the faith and morals of her members, and as understanding as possible toward their daily needs and aspirations. Thus the Church has taught on nearly every human activity extraneous to the immediate religious life: on economics, art, technology, government, and so on. The Church is no amateur: Her wisdom, derived from revelation, is vastly superior to any individual intellect.

Recently an address by Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, to the graduating class of Marquette University, aroused strong complaints from nine prominent Catholic intellectuals. The archbishop was concerned with the uneasiness and preoccupations of some Catholic intellectuals who "seem to feel that the Catholic intellectual effort of today does not seem to measure up satisfactorily with the level of secular effort, that an excessive attachment to traditional positions appears to prevent the Church from freely facing modern problems with adequate answers and assuring directions."

He continued, "They seem to feel that every effort has to be made in order to build a bridge between modern secular thought, even to the point of digressing from positions traditionally accepted in the past, in the expectations of being acknowledged and accepted in the intellectual circles of today. In an attempt to obtain this acknowledgement and acceptance, they are inclined to introduce interpretations of Catholic teaching which often appear to be contradictory to what has been believed not only in the last century, but in the preceding centuries as well."

In reply to this charge, the nine laymen, whose spokesman was Professor Thomas P. McTighe, Chairman of the Department of Philosophy at Georgetown University, answered that "this passage may leave the impression that the generality of Catholic intellectuals in the U.S. are acting in a seriously imprudent way and that they are of set purpose compromising traditional Catholic positions. Catholics who are trying to build a bridge between Catholic teaching and the truth that is within secular thought are not motivated by ill will."

That several editors of Catholic newspapers throughout the country did get the impression that "Catholic intellectuals are acting in a seriously imprudent way" is certainly true. One newspaper went so far as to write, "We know the type of 'intellectual' the Apostolic Delegate



was criticizing. In the occasional letters we have received from one or the other of them we have noted the same general characteristics: a tendency to snobbery, the use of sarcasm to cover up a fundamental feeling of inferiority, a certain knowledge of contemporary literature and philosophy, or what passes for it. . . ." Such type of criticism accomplishes nothing but bitterness among members of the Church. Such type of criticism is unintelligent, for it reduces the argument at hand to mere name-calling and is in no way constructive. Indeed, such type of criticism is anti-intellectual.

However, the archbishop did not really say what the offended laymen supposed he had. He remarked in a letter to Professor McTighe that he had used the word *some* and not *all* Catholic intellectuals were digressing a little too far off the base from traditional Catholic thought. Nor did he imply that even these few were motivated by ill will. The archbishop pointed out that he had consulted with other officials of the Church before he gave his talk, and that it was not merely the singular opinion of one man, but of a representative of the ever-cautious teaching of the Church.

Almost two decades ago, Pope Pius XII gave a similar warning to Catholic intellectuals. His encyclical, *Humani Generis*, was particularly concerned with the marriage *some* Catholics were trying to make between Modernism and Catholic dogma. His message also directed liturgists not to go to extremes in their attempt to bring the communal Mass into common practice. The archbishop's address of last June 3 was in these and other respects only a reiteration of the late Pontiff's words.

The archbishop's remark that, "After all, many people seem to be satisfied by following the Mass with their own vernacular missal" may be a matter of opinion, for there are many members of the hierarchy who are in favor of the vernacular Mass, and there are many sound arguments for its reintroduction. On the other hand, the nine intellectuals seemed to beg the question when they wrote, "Intellectuals rarely have an easy time of it. Their concern for the intellectual life and their realization of how agonizingly difficult the search for truth is may appear to many as unchristian arrogance."

No one dislikes the intellectual except the anti-intellectual, and the archbishop is by no means

an anti-intellectual. In fact, his very office proves him to be a man of high culture and great learning. The most probable reason why the intellectuals reacted so hypersensitively to the archbishop's talk was not because he was encroaching on their rank or influence, but because within the whole lay movement of the Church the layman is attempting to take over tasks previously left to the clergy. The layman feels that he, being secular, can better fulfill certain duties than can his parish priest. Slight tensions develop when the layman and the priest differ as to who shall do what, or what shall be done. A large number of magazine articles and books dealing with religious topics (eg., ecumenism, Church history, dogmatic theology) are being written by laymen, whereas at one time these fields were almost solely the domain of the clergy. On the other hand, members of the clergy who attempt to write about purely secular matters are sometimes viewed with impatience by those laymen who would bring the Church's teachings to bear on a subject much more subtly than would a priest or a religious.

The intellectual goes it alone, of that there is no doubt, and of complaining there is no use. The archbishop, speaking as a representative of the Catholic Church, was presenting intelligent norms for Catholic intellectuals to follow. Both the archbishop and the intellectuals were right in what they had to say. What seems to be the key to the whole controversy is that there was only a big misunderstanding. In any case, charity, which is the divine and supreme idea of man, as well as the second great commandment, should suffer any slight misunderstandings or the exasperated urge to protest.

In the future the Catholic intellectual, whether he be lay or clerical, will continue to explore the frontiers of knowledge, and attempt to incorporate this knowledge into the fundamental dogmatic corpus of the Church. True, Aquinas and Gailileo in the past, and Tielhard de Chardin in our own day, have encountered much opposition from the Church in their individual attempts to erect a bridge between secular learning and Church doctrine. But a new idea is always controversial, and time alone usually demonstrates its worth. The Church, infinitely patient, is infinitely true. In the end, the Church and the intellectual are superbly compatible, for their labors in the present can only reap future rewards.

J.M.H.



# Social Review

## Peruvian Credit Union Controversy

FR. DANIEL MCLELLAN, M.M., managing director of the Peruvian Credit Union League, is a familiar subject to regular readers of the Social Review. A year ago we recorded that the Maryknoll Credit Union in Peru, under Fr. McLellan's direction, extended loans of approximately one million dollars during the year 1959-1960. This credit union began in 1955 with twenty-three members and \$32.00 deposited in the form of shares.

Recently one of the leading newspapers in Peru, *El Comercio*, has attacked the credit unions run by Fr. McLellan as "anti-economic" and contrary to the interest of the Peruvian people. Fr. McLellan's credit unions lend money at the rate of twelve per cent a year, a very low rate by Peruvian standards. Peru's banks do not make small personal loans, and private money-lenders' rates run as high as twenty-five percent a month, or nearly 300 percent a year.

The article was written by Augusto Zimmermann on the occasion of a cable sent by Fr. McLellan to Senator Ernest Gruening of Alaska in Washington suggesting that flexible interest rates be shared to Peruvian borrowers on money lent to the cooperatives by the U.S. Inter-American Development Bank. Sen. Gruening had proposed an amendment to the U.S. Foreign Aid Bill to bar the use of U.S. funds by foreign lending agencies charging more than eight percent interest annually. The amendment, designed to make it possible for poor people to borrow money at low rates, was passed by the Senate. But the joint Senate-House conference committee eliminated the provision and sent it back to both chambers.

*El Comercio* is the opposition paper to the government of Prime Minister Pedro Beltran. The Prime Minister favors flexible interest rates, and so does Fr. McLellan. An attack upon Mr. McLellan's interest policy is, therefore, an indirect attack upon that of the Prime Minister. Both men assert that the limit on interest is unrealistic in the light of the Peruvian economy. Fr. McLellan asked Sen. Gruening for a higher maximum interest to enable him to put aside a fund to protect the cooperatives against inflation. If the Peruvian money devaluates, he holds, it will be impossible to repay the loan to the U.S. without a reserve fund. *El Comercio* contends that if Peruvian money should fall in value, the U.S. should forgive that part of the loan that would be unpayable because of devaluation. This is an attractive plan, but courts bankruptcy in the absence of a guarantee that the U.S. will waive payment. How the controversy will be resolved

we await with great anticipation, but in any case much could be accomplished through Fr. McLellan's proposal to relieve the plight of the many poor people of Peru.

## Canadian Farmers and Increased Productivity

CANADIAN FARMERS are faced with the basic choice, as are many other farmers of the world, between accepting the agricultural revolution with its radical changes in farm numbers as "inevitable," or insisting that technological development can and must be adjusted to serve the human, social and economic needs of men. Recently the Saskatchewan Farmers Union of Canada, meeting under the auspices of the National Catholic Social Life Conference, attempted to resolve this problem.

Canada has a total area of 173,900,000 acres or almost ten acres per person, as compared to one-half of an acre in Holland per person. F. Von Pilis of Saskatoon, editor of the *Union Farmer*, told the assembly that no doubt Canada could feed several times its present population if production standards were brought up to the Dutch standards. "What would we do with all that food?" he asked. He claimed the answer can only be expanded markets at home and abroad.

Domestic markets should be developed by a well-planned, large-scale immigration policy similar to that of the early years of this century when Canada absorbed up to five percent of its population per year. It is unrealistic, he said, to expect Canada to retain an 18 or even 28 million population when the world population is estimated to reach 4,000 million by 1980, most of whom will never get enough to eat. Exterior markets should be extended by Canada's affiliation with the European Common Market and stepped-up foreign aid programs.

As an immediate program of assistance to farmers, Mr. Von Pilis advocated direct payment to farmers. "An income transfer of this kind should not be objectionable in a country which protects secondary industry by import tariffs which are income transfers—subsidies if you want to by its right name—by the consumer to the manufacturer at a rate of more than a billion dollars a year." Farmers should keep their commercial, professional and political associations separate. Farmers could also do much to lower operating costs by expanding farm supply cooperatives. He concluded by calling for a "concerted effort to master and control present trends by a study-action program."



# Historical Studies and Notes

## The Letters of Fr. Adalbert Inama

by Rev. John M. Lenhart, O.F.M.Cap.

### Part Two

#### 5. Letter dated Utica, July 20, 1843

Three weeks ago today I arrived here after traveling 144 miles in a steamboat on the Hudson River, 16 miles on the rail-road and another 90 miles on a mailboat through the Erie Canal, making a total of 250 miles. This trip is so extraordinarily remarkable that I cannot refrain from relating some of its incidents in detail.

The Hudson River is among the largest rivers of the world. It has its source in the elevated plains of the State of New York, unites at Waterford with the Mohawm, 176 miles above the mouth and from there it takes an almost straight direction to the south till it empties into the Atlantic ocean, after breaking through the Allegheny mountains at Neuburg and at New York, thereafter flowing in two small channels into the ocean. In Troy, 156 miles above the mouth a shipyard of the United States is located with an arsenal for warships. No other river of the world has such traffic in the interior of the country. This fact evinces the extraordinary importance of the Hudson for inland commerce and communication. Steamerships of the largest dimensions navigate on it day and night without interruption. I left on such a ship, 160 feet long and carrying two machines, at New York at 7 o'clock in the morning and at 4 o'clock in the afternoon I had arrived in Albany, 144 miles away. If you subtract the time of stoppage at a number of places, which may have amounted to a full hour, the steamer has made its trip in eight hours, that is, in nine times less than the duration of walking, and the same speed as the railroad. For this transportation I had to pay half a dollar. For the same amount a dinner was served to which everybody is welcome.

You can hardly describe the luxury of furniture. Two thousand people may easily be seated. My astonishment was alternating between the beauty of the ship and the beauty of the landscape, which surpasses by far the scenery of the Rhine and Danube valleys, as far as I know them.

Albany is a city of about 30,000 population and is the seat of the governor as well as the capital of the State of New York. If I had decided to continue my trip, I would have arrived in Utica at 4 o'clock in the morning by train. In this way I could have travelled 250 miles within 21 hours and paid only \$3.50. Is there to be found in Europe such cheap travelling and with such speed?

I decided to stay some time in Albany with our Landsmann Schneller, whom I had met on my visit to the bishop and who had invited me. I remained all day Sunday in Albany and took a look at the remarkable points of the city. A great number of Catholics are settled there, mostly Irish with four Catholic churches. One of them was opened on the very day of my stay there. German Catholics number a hundred families who, however, have neither church nor priest. For Father Schneller has turned into an all-around American and speaks German only haltingly. He is not able to preach in German and hearing confession in German is very hard for him. Moreover, there is not a German-speaking priest stationed between New York and Albany, nay up to Utica, although numerous German Catholics are settled at some places. This explains numerous lapses of German Catholics.

Father Joseph Schneller was ordained by Bishop Dubois of New York in December of 1827. In 1833, Fathers Schneller and Thomas Levins reviewed the "Truth Teller" in the *Weekly Register and Catholic Diary*. The former priest was stationed at Old St. Peter's in New York and in 1828 he was collecting for a church in New Brunswick in New Jersey, being stationed at Old St. Peter's in 1829. In 1837 he was transferred to Albany and stationed at St. Mary's until about 1851, when he was transferred to St. Paul's, Brooklyn, where we find him in 1857. (Ryan, *Old St. Peter's. New York*, 1935, pp. 164, 168, 174)

While going around in Albany, Father Inama continues:

Accidentally, while visiting the numerous churches of the city, I entered a small German Protestant church where afternoon services were held. The pastor preached about the gospel of the cleansing of the temple, applying the moral lesson: "Where Jesus enters, the unclean leaven must be cast out." This theme was well-treated according to the rules of rhetoric. Certainly an attack on the Catholic Church could not be dispensed with by saying: "When Jesus visited through Luther the Church of God on earth human pride



and human respect and bargaining of souls had to stop." This remark was just thrown out off-hand but no proof was given. The tone was rather frigid and the whole sermon resembled more an academic lecture than a Christian sermon. When I left the church I read the inscription over the door: German Methodist Church. As I was later told, the congregation was recruited mostly of fallen-away Catholics. Such deplorable defections would be very much reduced and conversions would be much more frequent if zealous German Catholic priests would be stationed in such places.

From Albany I arrived, after three-quarters of an hour's ride on the railroad, in Schenectady, sixteen miles distant. The railroad led over a sandy plateau from the Hudson River into the Mohawk Valley. There is in this world hardly a more beautiful and more prosperous valley than this. Vine and maple grow in profusion in these beautiful woods. Following the Mohawk River on the other side is the world's longest railroad, and the world's longest canal extends on the other side, the latter stopping at Buffalo on the Lake Erie. I preferred this time to take the trip by canal and for the 90 miles to Utica paid only \$1.50. How surprised I was when I wanted to pay for the three meals and was told that they were included in the payment for the trip. In every hotel I would have to pay \$1.50 for the three meals, and so you may say that transportation was free of charge.

The boat was long but narrow and made to suit the canal; it was drawn by three horses at a sharp trot, and stopped but a minute at every lock. At 6 o'clock the next morning, i.e., in 21 hours, we had travelled 90 miles. We passed and met a great number of canal boats, to give you a small idea of the extension of the communication in the interior of America. This canal, moreover, is the quickest and cheapest way of communication between the Atlantic Ocean and all parts of the world. These packet-boats look nice and are arranged comfortably. What is in the morning a parlor with a special compartment for ladies is turned at noon, as it were by magic, into a banquet hall and during the night it serves as a sleeping room, where everyone receives a separate and very good bed. It is a laudable custom honored by the laws of the country to honor ladies. Everywhere on steamers ladies receive the place of honor and are separated from men in separate compartments, to which only near male relatives have admittance. By this arrangement, indecent molestations by word and deed are removed automatically.

In this way I arrived unexpectedly at my destination. I reported to the pastor of the Irish church and he took me straightway to the trustee of the German congregation. (Thomas Martin was the pastor of the Irish St. John's Church.) Thus I was legally installed before commencing my office. It was high time. I was busy on week-days and feast-days in hearing confessions and could not finish Easter confessions by Trinity Sunday. I found the congregation in a critical

mood. There were two parties quarrelling with each other and relations with the bishop were not regulated. In that regard I received special instructions from the bishop. I was not without misgivings. However, rejoicing over the arrival of a new priest helped to rectify matters: the conditions laid down by the bishop were accepted unanimously and I expect that the peace and harmony will not be disturbed any more. Concerning these peculiar conditions which are created by the formation of the Catholic congregation, I intend to write a special report.

My financial support is guaranteed by a contract. Accidental fees appear to be of little account.

Now a description of Utica, my present station! It is one of the loveliest and friendliest cities of the world, located in a beautiful and very healthy district. It is built on the south side of the Mohawk River on a slope in the Mohawk valley, which is about five miles wide. It is located on the same degree of northern latitude as Milan and Padua. The altitude of this valley rises no more than 1000 feet above sea level and nevertheless it forms the highest point of transit between the Atlantic Ocean and the Mississippi Valley. The climate is equally beneficial to plants, beasts and men. How fresh, healthy and truly neat looking are the people living here! Indeed, they have arranged things to their best comfort. The main streets are as wide, if not wider, than the streets in the new part of the city of Innsbruck. The sidewalks are lined with trees; every house stands by itself in a flower garden and is often surrounded by hedges of roses and honeysuckle which often reach up to the roof. The houses are mostly built of stone or brick, many only of frame, but all present the nicest front and are painted in various colors, set within trees, shrubs and beds of flowers, so that a view of the city from the opposite heights looks like an altar nicely decorated with begonias.

Utica counts already a population over 18,000 and the annual increase is great. Thus at present more than 30 new houses are being built on a site where 50 years ago only 4 houses of logs had been standing. Of public buildings I will mention only one: the Central Asylum of the State. It would be an ornament of any capital of Europe. The main front measures 550 feet in length, has three stories and contains more than 500 rooms. The side wings with the same dimensions are just under construction. The building is placed on an elevation which commands a view of the whole city. The walls are built of square stones and the front simulates a Greek temple whose portal is formed by six immense columns in Jonian Order, 10 feet in diameter.

Utica is intended to become the future capital of the United States because it is located in the center. When I arrived in Utica on May 30 (1843), I found the vegetation to be still far behind the European. The fruit trees had just lost their blossoms and the summer crop was very small; maize



was just sprouting. Now this is American climate. The changeable and ever constant conditions of this continent cause late summers and longer mild falls. The summer heat matures fruit in half of the European time. Moreover, this is an exceptionally late season. But no one has the least doubt of a good crop. For the last eight days we have also an Italian heat and the vegetation is developing fast.

My health could not be any better. At any rate, change of climate and living conditions has not caused me any evil effects. God be praised for it!

The German Catholic congregation in Utica is rather small, numbering about 90 families of 400 to 500 souls. Two-thirds of them are living in the city doing business or plying a trade, the rest are farmers living in the country. They earn a living with ease, though they are not rich. According to stipulation, I must hold services here three Sundays of the month. On the fourth Sunday I must have services at Constableville, a country parish with the same number of souls, located 36 miles to the northwest. At that place I celebrated last week the Corpus Christi Procession in the German style with an escort of riflers and in the open air, to the great delight of the people. Going and coming I passed Rome, a nice city just now flourishing with both the railroad and the canal passing through it. On my return last Saturday I heard the confession of a great number of Germans and French there, said Mass and preached. This service will be continued in the future because weekdays are at my disposal and I shall use them to make missionary excursions 17 miles to the south along the canal to Frankfort, 44 miles to the west on the railroad to Syracuse and Salina, where the big salt works are located, 37 miles southwest to Martius, and so forth. I intend also to visit the German Catholics in Albany.

These places and a number of others extending over the area of a large diocese will be my future field of labor. With the exception of Constableville and Utica there are no German Catholic churches and they all have only one German priest, myself, who cannot be sure of a long, long pastoration. Here, indeed, the harvest is great but the laborers are few, only one. If five or six German priests were stationed here and for some years were supported by Europe, within a short time numerous congregations would be formed and churches built. For the German immigrants settle, whenever possible, in the neighborhood of German priests. Before long these congregations would become self supporting.

As soon as the bishop returns and favorable reports from Europe are received, the work of organization will begin. The German Catholics of this country are as much deserving of support as they are in need of it. The great majority of them consist of good, pious and God-fearing people whose greatest sorrow is that they have so little opportunity to practice their religion and to have their children instructed.

In New York and vicinity I found a settlement of Bavarians from the Palatinate and Franconia. Up here there are settled for many miles Ltharingians, Alsatians, Badenians and Wurttembergians, and last year groups from Rhenish Prussia and the Trier district immigrated here. The latter are excellent Catholics. Many of these families could not make an honorable living in Europe but here they will have little difficulties after they have overcome the initial hardships. Despite their poverty, they are in high spirits and like the country quite well. I was forced to make contact with these immigrants and could observe them closely and become well informed about them.

The soil is fertile for farming and grazing purposes almost everywhere throughout the state and could easily support a ten-times larger population. The climate suits Europeans quite well. There are hardly any risks to take in that regard. A rich Catholic Irishman is settled nearby who offers for sale at low prices more than 100,000 acres of land and he is ready to give loans for cultivation and buildings for the first years. This man's name is Devereux. Expenses for transportation and settlement do not exceed 150 gulden (\$60.00). I intend to stay here for a longer time and to make excursions to different distant parts of America, yet for the time being these plans cannot be realized.

I add only a short report on the formation of parishes which I had intended for publication in the *Katholische Blätter aus Tirol*.

Note: The editor of the *Katholische Blätter* made the announcement: We will print this report in our next issue. And Mr. Kenkel made the same announcement. This report will be printed at the end of the series of these letters.

This Fifth Letter was originally printed in *Katholische Blätter aus Tirol*, Vol. I, 1843, p. 585, and was reprinted in op. cit., August and September, 1922, pp. 162; 205.

#### 6. Letter dated Utica, September 11, 1843

At last my inexpressible longing for news from Europe has been satisfied somewhat. I have written much to send to Europe but did not receive for a long half-year any answer, though my questions and suggestions were ever so important. I see from your letter of July 11 that you did not forget me, but rather answered immediately my first letters. Yet the letter before last has not yet found its destination. I guess that it was forwarded to the Munich Missionary Society, which keeps it to await an opportunity for dispatching it. This delay often lasts for a long time. Moreover, in America the letter must travel a long distance before it arrives at its final destination. Meanwhile, the present letter will give satisfactory information about my future plans.

I made an appeal to send me one or two companions only because I am urged from many



quarters to do so, and I am still urged to make here a new foundation for our order. Thus, lately, the Vicar General of the Bishop of Cincinnati, Father Henni, has written that he awaits me most anxiously in Cincinnati. He intends to establish a German Catholic seminary for the United States and has bought for that purpose a large building with extensive gardens. The newly built large parish church would be connected with this institution. However, the Council of Baltimore requires that such institutions should be conducted by religious communities. He now believe that I am a god-send to realize his pet idea. I immediately answered him that our Abbey would never undertake this work. Moreover, I had not received such orders or faculties. Meanwhile, I had decided to visit that place sometime in autumn, a distance of 500 hours' walk, to discuss orally that matter.

On reading your letter I have decided now to settle down for a longer time, with the permission of the bishop. The field of labor at this place is most promising and increases every day. The blessing of heaven is almost miraculous in my behalf. My sheep, more than 2000 in number, consisting of Germans, Irish, French and some Italians, are scattered in every direction in a circuit of 100 miles. A part of them comes to Utica, others I visit on my missionary trips from time to time. The last two weeks I spent on such a missionary trip which took me to Rome, West Turin, Syracuse, Salina, Manlius, Lodi, Petersburg, Liverpool, and so forth. I try to assemble the Catholics who are scattered among Protestants in order to bring them the consolation of religion and to confirm them in their profession of faith, and to admonish them to unite. The Germans of Syracuse and Salina have invited me by letter to visit and I stayed there three days, hearing confessions and celebrating Mass in Salina on the 8th, the Feast of Nativity of the Blessed Virgin. After Mass, a general meeting was held in the schoolhouse, and was attended also by delegates of neighboring congregations. I had to take the place of chairman and speaker. In my speech I explained to them the purpose of the meeting, pointing out ways and means to attain that purpose. The meeting unanimously accepted the proposals, not a single vote dissenting. Then I instructed them to elect a committee which was to make the necessary preparations and to have finished them at the return of the bishop. Moreover, I adjured them to be legally constituted and incorporated as a German Catholic congregation (up to then they were mixed with the Irish). Then I ordered them to take up a census and pass a subscription list to show their strength and unity. At the same time, the purchase of a site and the construction of a church were also discussed. I promised them to return after two months and then I expected to have all these details to submit to the bishop. One thing only is missing: a resident priest. Ample provision will be made for his support.

The closely located Catholic congregation of Syracuse and Salina pledged to pay an annual salary of \$400. The neighboring congregations will contribute proportionally, so that a priest will have a salary of from \$600 to \$700, including stolar fees. It is understood that he has to pay expenses for board and lodging.

The country numbers among the most beautiful and most healthy places of the world; it is even more beautiful than my paradisiacal Utica. It has more hills, a lake and the world-famous salt springs, Luondage, which could provide all America with salt, since the salt-pans, despite most uneconomical management alone furnish weekly 55,000 hundred-weights. Moreover, salt is obtained in countless salt lakes by evaporation caused by sun heat. Surely the city is rapidly increasing. At present it counts over 20,000 inhabitants. The railroad and the Erie canal pass through the center of the city and a branch canal connects it with Lake Ontario.

You will see from this description that not only ample provision is made for the support of a resident priest but there is also a prospect offered that by annual savings a small religious community could easily be supported.

A building site for such an institution would surely be donated as a gift. At least I expect that I may gain one or two good secular priests of Tirol for that work. They do not need to be afraid of making a living. No missionary has been starving here. Likewise, they do not need to be afraid of the great distances to be travelled. Our bishops consider a trip to Europe as a sort of pleasant walk and they take it quite frequently: one only needs choose a favorable season.

I have now written much and yet it is little in view of the many experiences made and valuable information gained. Yet I have to close my letter today, so that it can be delivered by the next sailing packet boat. A longer letter will follow before long.

This 6th letter was printed in *op. cit.*, Vol. I, 1843, p. 679; and reprinted in *op. cit.*, Sept. 1922, p. 207.

#### 7. Letter dated Utica, October 6, 1843

At last I find a few moments to write again as I had promised. Since my last letter I have made a missionary trip to Rome, Constableville and New York. I went to New York to search for the missing letters. As I had expected I found them there.

Now some news about my missions, American schools and important news of the day.

I do visit regularly once a month a German and Irish country settlement in Louis County in the suburb of West-Turin, an hour and a half's walk (i.e. 6 miles) distant from Constableville. It counts 1000 souls, partly Germans from various countries of the Rhine valley and partly Irish, yet



almost all farmers. Father Raffener has assembled here, as at many other places of the State of New York and beyond, the German Catholics who are scattered far and wide among various sects. He urged them to build a church and has liberally supported them. The proprietor of those sections of land donated 50 acres to the church which was erected in the center and which rooms 700 persons. However, the church is built of frame and stands isolated from all Catholic houses for a distance of several thousand feet, since all farms located in the immediate vicinity of the church are in possession of Protestants. The nearest house to the church is a quarter of an hour's walk away, the farthest are distant nine to ten hours' walk. For this reason most parishioners drive to church in a buggy or ride on horseback. For this reason also services can be held only at late hours, around 11 o'clock. After Mass those who live farthest return to their farm. However, if they stay overnight in order to hear Mass and receive the sacraments on the following day, they will assist at vespers and Christian doctrine instruction of Sunday afternoon, meanwhile lounging around the church and eating their meals which they brought along.

On such days I am heavily engaged. Last Sunday I was busy from 6:30 in the morning till 6:30 in the evening, with only an interval of a half hour when I took a bite. During a former visit I had to walk 9 miles after vespers to see a sick woman and it was near midnight when I returned to resume hearing confessions until the next morning. With God's help I endure these hardships with ease. When the hardships are overcome, no trace of them is left, and I rather feel stronger than before. During the week, when I do not take missionary trips, I enjoy mostly complete rest.

Yet the trips are beset with greater hardships. In a good half-hour the boat takes me pleasantly 15 miles to Rome but the next 21 miles straight north have to be made on a miserable country road and in a miserable mail coach whose shocks cannot be endured by nervous and chest-suffering persons. I myself at first had difficulties in walking upon leaving the coach. Yet matters get worse when I am forced to travel on a farm wagon. During my first trip of this kind I had to take hold of my driver all the time, otherwise I would have been thrown off at every turn of the vehicle.

Sundays are celebrated here in a most edifying manner. The regular schedule for Sunday work calls for confession from 6:30 to low Mass at 8 o'clock and after Mass, confessions until High Mass at 11 o'clock. The latter, with sermon, lasts fully two hours and is followed by baptisms and churching of mothers. The time from 2 to 5 in the afternoon is occupied with instruction of Christian doctrine, Sunday school and vespers. It is only at that time that I can take a rest unless something unexpected turns up. Yet such things happen often: there are meetings of the committeemen to be attended, marriages to be arranged and

similar affairs to be settled. They take away much of the rest period, since they can be settled only on Sunday.

The French custom is introduced here to receive Holy Communion always during Mass, whenever possible. This is generally done on week-days and is a very devotional practice.

The people are in general very good, though some are very bad. The good people make greatest effort to support church and priest. Thus the rather small congregation of Utica bought three years ago a Methodist church for \$1500 and has paid current expenses from voluntary contributions for furnishing their church and paying the salary of their pastor. The congregation of Constableville did do the same.

Now some news about the theatre of my missionary work. In a former letter I made some random remarks about Utica. From Utica to Rome the Mohawk Valley widens up to about 20 hours' walk. In the far distance, both south and north, elevations which you hardly may call hills surround the immense extension of the valley. The Mohawk river passes through the valley with some difficulty, which forces it to a tortuous course. The soil is alluvial and very fertile. Parts of the valley, especially the riversides, are still covered with primeval forests. These and the floods in spring form swamps at lower places which will disappear with the clearing and the regulation of the river-bed, works which are constantly going on.

Midway through this swampy lowland and those parts of primeval forest adjoining, the 500 mile railroad and the Erie Canal pass from Albany to Buffalo. All sorts of grain, especially wheat and corn, grow in abundance. Regular groves of apple trees produce tasty apples which will be used to make cider. The town Rome, situated 15 miles west of the railroad is an older settlement than that of Utica, yet at present is only a third of the extension of Utica. In Rome, the Irish-German congregation has erected a nice large church in the Greek style, with six colossal columns in the front, and is located on an elevation with commanding aspects. Its interior, however, is still unfurnished to the greater part. The town is situated on the boundary line of the Hudson Valley in the east and the Ohio valley in the west. The Mohawk River from here leaves the northern mountain range and takes a direction to the south and then turns to the east. All other rivers flow to the west. From Rome you will reach in five hours' walk the foot of the northern mountain range, which gradually rises up terrace-like to a height of 500—600 feet above the level of the valley. Beginning at this place a table land extends undulating to a length of eight hours walk until it reaches Constableville, which is located on the northern slope leading to the Black River and Lake Ontario.

This plateau is not protected against the northern storms, and suffers from long and severe winter climate with heavy snow fall, but notwithstanding

is blessed with a more fertile soil than the one of the Mohawk valley, as is visibly apparent in the beautiful woods of walnut trees, cherry trees, oak, beech and maple. All sorts of grain grow in abundance, yet on account of severe cold, winter crops are rather risky. As compensation, the plateau furnishes the best pasture, indeed a land flowing with milk and honey. For this reason some Swiss people have settled here and make cheese of excellent quality. What will you think, when I say that in the street of the cities even sugar is growing? Yet this is only too true. The family with whom I stay in Constableville derives annually ten hundred-weights of sugar from the sap of the maple tree. It is a nice looking and valuable tree which grows here quite commonly. In thick woods its trunk grows up 60 to 80 feet till the branches begin to form a roofy cover. The leaves resemble in form and color those of a vine and grow almost as large. The wood makes good fuel; it is harder and more durable than the wood of oaks and next to mahogany it is the best-liked material for carpenters, and is sold in the market. We have to add the sap tapped in March and cook it down to a syrup on the very spot. The sidewalks of the cities are flanked with such trees.

The climate in Utica is excellent, even better in Constableville. I do not judge according to personal feeling but according to facts. My mission counts more than 1500 souls: 1,000 in Constableville and the rest in Utica. During 4½ months there were in Utica two sick patients but no deaths. In Constableville I baptized 22 children and only one boy of four years died, having eaten unripe apples. How much air, water and nourishment promote health is to be seen in the fine, straight, tender but vigorous appearance of the people. The European papers complain about distress and high prices. Here the only trouble is not to know how to use the superabundance of products of the soil. The state of Ohio reckons with surplus of 20 millions of bushels of wheat. A hundred pounds of the best quality of wheat flour costs 5 gulden, rye only half as much. A pound of pork costs 6-8 cents, beef costs per pound 4-5 cents. Correspondingly low are the prices of other agricultural produce. Expensive articles are only those made by hand. Furniture, clothes, buildings and rooms cost three and four times as much as in Europe. In compensation the average wage of laborers is one dollar (2 gulden, 30 Kreuzer). The labor union of this state (here everything is regulated by associations) has decided not to work for less than one dollar. An experienced workingman who is paid for piece work may even make as much as two dollars a day. Then there is danger that much will be lost by bank failures. Don't think that I exaggerate; the figures I quote are exact. I submit my reports always to the judgment of competent men to get their approval for correctness of my statements.

The greatest news of this city to which I had made reference above is the construction of the Central Insane Asylum, one fourth part of which was furnished and was opened. It is a state institution; five curators, of whom three reside in this city, have drawn up the statutes and supervise the management.

One of these articles demands that the employees must assist on Sundays the religious services in the chapel; of course they are non-Catholic services. Lately four Catholic girls were hired for the kitchen. According to the articles of the statutes they were ordered to attend those religious services. When they refused to obey in compliance with the direction of their Catholic priest, they were dismissed on the spot. In Europe such a dismissal would not create any sensation. To hire domestics and to dismiss them is surely an uncontested right of a master. Yet here this thing is viewed from another angle, namely as an unheard of violation of the first and chief article of the Constitution granting liberty of conscience and liberty of religion so that religion cannot be given privileges nor liberties be restrained. In this connection this dismissal becomes a most important event as if it had never happened in the United States and a protest is repeated in the newspapers all through the country. The Board assembled to discuss the affair and they declared that they have acted correctly enforcing the statutes of the institution.

This decision roused the Catholics the more, because a Catholic of this place is a member of the board and they had expected from his influence and Catholicity a different way of acting. On September 21, the Catholics held a meeting and constituting themselves legally according to the laws of the state into a corporation they began to debate the affair with the result that a motion was unanimously carried to use all constitutional means to ward off any infringement on their rights and to that effect an appeal was sent out to all other Catholics to assist them. The final result cannot be dubious. The objectionable article of the Statutes of the Insane Asylum must be expunged, for public opinion sides unanimously with the Catholics and public opinion is here the greatest power. The American people are undoubtedly a deeply religious people and the preservation of liberty of religion and the warding off of attacks on it is a prime duty with them. Moreover, the state laws are in no other points as strict and the execution so utterly decided as in the matter of religious liberty. It happened for instance yesterday that someone dared in a Methodist Church to interrupt the preacher and thereby disturbed services. This man was kicked out of the church and the police arrested him and either the prison or the insane asylum will be his home for the next year. In this way five weeks ago another man was sentenced who had disturbed the services of the Presbyterians. To this most precious liberty the Catholic Church owes her wonderously rapid increase and her speedy expansion.



My colleague, the Irish pastor, a Dominican Friar (Thomas Martin), acted in this affair like a brave man. It was he who forbade the four Irish girls to assist Protestant services. After their dismissal he justified his action in a fiery sermon which lasted two hours; he proved that according to the laws of his Church no other way of acting was allowed and he branded the behavior of the board and the officers as a flagrant violation of liberty of conscience, as a violation of the Constitution. The result of it was what I have written above.

In regarding to schools I can give only some general remarks for this time. When the Constitution granted to all citizens liberty and equality, it naturally had to grant also to every citizen equal rights of common use for their education. The Constitutions instances these means of common use. One-third of all lands belonging to the State must remain the permanent and unchangeable fond for school and in case that they prove to be insufficient the several states have a right to levy a school tax. The English language was adopted as the legal language. It seems probable that this law may make an exception in view of the rapid increase of the German population.

To give access to all religious denominations religion was excluded from these public schools, so that every denomination may take care of it. These schools are called Public Schools. However, this year will bring an exception. Upon remonstrance of the Catholic bishops the state will support also Catholic schools. In regard to elementary schools every state is sub-divided into school districts with a school building in the center, a structure of logs or frame, often located within woods, totally isolated and accessible on a passable road.

In the interest of higher education, colleges, seminaries and high schools are established in

towns and cities. Moreover, everybody has a right to establish a private school. In this way, foremost Catholics have established such colleges in charge of religious men for boys and of nuns for girls which draw a large attendance. And who are the students in these institutions? The majority is formed by sons and daughters of prominent Protestant families. Such is the great credit of these schools and mutual tolerance. For Catholics and the Church this attitude may be productive of great results. I must now stop, otherwise I will miss the next outgoing packet boat to Europe.

Post-script. My mission field is extending forty miles to the north is located the town Morehouseville with a great number of Germans, some French and Italians. They sent a petition to me to ask me to pay them a visit. Thirty-six miles to the north-east fifteen families from Rhenish Prussia established a new Catholic colony which I will have to visit some later time.

You forget to tell me whether I have any hopes to get vestments, prayer books and books of instruction. I could make good use of these articles at this and many other places. Just now I hear that the bishop has returned. If he has not gained German priests in Europe, I surely shall with the bishop's permission send out an appeal directly to our Prince-Bishops.

I remain recommending me and my flock to the pious remembrance

Yours,

ADALBERT INAMA

This 7th Letter was originally printed in the *Katholische Blätter aus Tirol*, Vol. I, 1843, pp. 765 and 785 and reprinted in *op. cit.*, November, 1922, pp. 277-280.

### Errata

The following errata pertain to the October, 1961, issue of Social Justice Review:

On page 205, first column, line 30 from below: 158,520 must be corrected to read, 58,520.

On page 208, second column, line 7 from above: 28,954.28 must be corrected to read, 82,954.28.

# Book Reviews

## Received for Review

- A Catholic Case Against Segregation*, edited by Joseph E. O'Neill, S.J. The Macmillan Company, N.Y. \$3.95.
- Cleary, J.M., *Catholic Social Action in Britain, 1909-1959*. Catholic Social Guild, Oxford, England. 10s. (Approximately \$1.41) paper.
- Daly, Lowrie J., S.J., *The Medieval University 1200-1400*. Sheed and Ward, New York. \$5.00.
- Giese, Vincent J., *Revolution in the City*. Fides Publishers, Notre Dame, Indiana. \$2.95.
- Grandmaison, Leonce de, S.J., *Tongues of Fire*. Translated by M. Angeline Bouchard. Fides Publishers, Notre Dame, Indiana. \$4.95.
- Higgins, Thomas J., S.J., *Dogma for the Layman*. Bruce Publishing Co., Milwaukee. \$3.95.
- Hughes, John, *The New Face of Africa South of the Sahara*. Longmans, Green and Co., N.Y. \$5.00.
- Relativism and the Study of Man*, edited by Helmut Schoeck and James W. Higgins. D. Van Nostrand Co., Inc., Princeton, N.H. \$6.50.
- Runes, Dagobert, *The Art of Thinking*. Philosophical Library, N.Y. \$2.75.
- Tauler, John, O.P., *Spiritual Conferences*. Translated and edited by Eric College and Sister M. Jane, O.P. Herder Book Co., St. Louis. \$4.25.

## Reviews

- Hughes, John, *The New Face of Africa South of the Sahara*. Longmans, Green and Co., New York: 1961. Pp. 296. \$5.00.

RECENT POLITICAL EVENTS in Africa—particularly since the Congo erupted in the summer of 1960—present a problem to the person interested in the Dark Continent but unable to devote the great amount of time necessary to a daily study of the latest press communiques. Such a person will welcome John Hughes' book, for it admirably fills this gap by sketching the history and problems of non-Moslem Africa since the end of World War II. Furthermore, this work offers a penetrating and fresh insight into the Africa of 1961.

Hughes' credentials are impressive. He is a journalist, has written on African affairs since 1946, and in 1955 he became the African correspondent of *The Christian Science Monitor*; since then he has been one of the few American full-time resident correspondents in Africa. Having travelled extensively throughout the continent, he has been an eyewitness to many a crucial event.

At first glance this study reminds one of John Gunther's *Inside* series, for Hughes' style is not unlike Gunther's—vibrant, detailed, descriptive, interesting, and crisp. Unlike Gunther, however, Hughes probes much deeper and is less concerned with superficialities. More important, Hughes is not one-sided; he presents the views of both white man and black man, and if

he does not always evoke complete sympathy for their problems, it is not for lack of intention.

Limiting his study to non-Arabic Africa, because Moslem Africa is Mediterranean-oriented, Hughes surveys each of the nations of black Africa. With the exception of Portuguese Africa, to which he could have devoted more space, all are adequately covered: Guinea, Nigeria ("the Texas of Africa"), French Africa, Rhodesia-Nyasaland, Tanganyika, Uganda, Kenya, and Ethiopia. The most extensive sections are devoted to Ghana, the Congo, and South Africa.

Ghana and its leader, Kwame Nkrumah, he contends, are "the heart of the new Africa." Nkrumah is a many-sided personality, perhaps the most impressive and capable of the new African nationalists. If a pan-African movement succeeds, much of the credit will be his, for he has rallied black Africa as no other person has. Nkrumah is treated fairly: neither British abuses during colonial times nor Nkrumah's recent stifling of political liberty is ignored. African neutralist foreign policy as embodied in Nkrumah is adequately presented.

The background of the Congo disaster and political events in that land to midsummer of 1961 are coherently explained; indeed, many a reader will understand the Congo's problems for the first time. Fair treatment is given to Belgian colonial policy—they emphasized economic progress to the detriment of political preparation, determined to wipe out Leopold's mistakes—and Belgian political interference after independence is rightly excoriated. The main cause of the July, 1960, disaster—the mutiny of the Congolese Army—Hughes says, was due to the Congolese non-commissioned officers who encouraged the mutiny in hopes of promotion, for there were no black officers in the entire 25,000 man army. The Kasavubu-Lumumba-Mobutu-Tshombe-Gizenga conflict is given detailed treatment, with Lumumba emerging not as the arch-Communist villain many Westerners thought him to be, but rather a devoted nationalist who took help when offered, unconcerned with the larger political consequences. As for the future of the Congo, Hughes makes no predictions other than that the UN, if permitted, "will have a job on its hands for long years to come. Top UN men in the Congo do not blink an eyelid when a span such as twenty to twenty-five years is mentioned."

Perhaps because Hughes is presently a resident of Capetown, South Africa receives the major portion of the book. The reader is spared none of the harsh facts of South Africa—black workers earning less than fifty cents for an eight-hour day in the gold mines, domestic servants paid less than twenty-eight dollars for a month's work, police brutalities, the massacre at Sharpeville, and the whole rottenness of apartheid. Hughes' most interesting point is that the South African white knows and understands less about the living



conditions of the blacks than does the outside world. "Not one in a thousand has been inside an African home," and few have ever conversed with a black lawyer or doctor. Thus, Hughes contends that South Africa's "real problem is a white one, not a non-white one." While other nations with racial problems, such as the United States, move forward to eliminate racial injustice, the Verwoerd government erects new barriers. All of these indications lead Hughes to believe that South Africa's future looks far from sanguine. There is no real violence at present because South Africa's black leaders, such as Nobel peace prize winner Albert Luthuli, have been moderate, but "future leaders may not be so moderate. Events may not be orderly and reasonable." The revolution in South Africa "will come quicker than any of us imagine."

What can Americans do? Hughes calls for an adequate foreign policy, formulated by experts who know Africa. He warns against a negative policy of anti-Communist hysteria, although he does not minimize the Communist threat. Communist emissaries in Africa must be recognized as a fact of African life, and the Africans are going to establish relations with the Soviets whether we like it or not. American policy, he proposes, should include educational exchange programs without political overtones; Africans still smart over the crash airlift plan which was a political football in the Kennedy-Nixon presidential campaign.

In sum, Hughes' survey is timely and interesting. He concludes by noting that the transition from colonialism to nationhood has been "remarkably peaceful" despite the Congo chaos. African rule, in general, has proved no worse than colonial administration. And, he offers a sage observation that Westerners are often inclined to forget: "Africans may not measure up very well by the standards of Western Christian civilization. But, this is a strange yard-stick to use on people who are not Western, not particularly Christian, and not necessarily civilized by a Western gauge of refinement."

JOSÉ M. SÁNCHEZ, PH.D.

Ong, Walter J., S.J., *Frontiers in American Catholicism*. The Macmillan Co., New York, Pp. 128. \$1.25 (paperback).

This book is significant for its central theme: American Catholics, enlightened by a study of their heritage and historical past, though not bound to it, should view their present and their future, not as a "revival" but as something new and better and superior to the past. Father Ong rightly insists on this dominant and corrective note. American Catholicism has achieved much, some of which could only be achieved here in our pluralistic society, and should face the future with a confidence in still further progress.

Like Father Ong's other writings and essays, this collection of six different articles, written for different audiences and over the space of four years, is not always easy reading—at times his thought becomes bogged down in abstruse language. But his sociological jargon is not impossible, and will prove rewarding to the better-educated reader who is interested in the problems of American Catholic intellectualist. The facets

of American Catholicism touched on are too varied and involved to be accounted for in this review. Here are some of the highlights.

In his first essay Father Ong reviews the American Catholic complex, and resolves it around a historical defense mentality. As the member of a minority group which was always on the defensive, the American Catholic made of his Faith a static symbol, which he does not understand and to which he feels committed. Because of his European origin, from which his Faith stems, anything European is given an exaggerated importance. Father Ong corrects this view by showing the positive advances of American Catholicism's school system and entrance into the social, recreational and industrial fields.

His second essay surveys the relations between the American Catholic and the business world. He finds that American Catholics have developed an apostolate of the business and commercial world which is unique. The "redemption" of the market place consists in giving the typical American virtues of "service" and "optimism" a deeper religious significance and sense of mission. Above all, American Catholics carry the spirit of Christian poverty and detachment into the business milieu.

The sources of the contrasts in American Catholicism are the burden of the third essay. These contrasts are best seen in the light of the difference between French and American Catholicism and their differing systems of ordinates. The American Catholic, like all his fellow Americans, is other-directed, a person who receives his motivation from a study of the opinions and desires of others. The French Catholic is more inner-directed, dominated by the desire to "make something of himself," and for whom personal choice is paramount. It is this "other-directed" tendency which has led American Catholics to absorb into the Church such things as American "optimism," co-education, sports and commerce, because this was the standard American thing to do. This same tendency, however, has failed to provide the stimulus for a real intellectual approach to American Catholicism itself.

The fourth essay is a somewhat lengthy digression on medieval scholasticism and Renaissance humanism to see in what way they are responsible for the common disease of "medievalism" in the United States.

The fifth essay takes a forward and progressive, even evolutionary, look at the advances of technology. In the spirit of Teilhard de Chardin, Father Ong awaits the total immersion of the world in Christ through its gradual complete "hominization" or control by man. There is an ever forward sweep here that travels on a never-ending never-returning trajectory, so that any cyclic theory or nostalgic memory of the "Catholic" age are impossible, if not heretical. The Catholic must attempt to discover this real meaning of cosmic history and integrate it with Revelation.

The final essay is, perhaps, the most important of all. In it Father Ong considers the special intermediary role of the intellectual today in America. He feels that our attitude has been too negative, because we have



concentrated on rejecting the errors and mistakes of non-Catholic Americans on the conscious level, while entirely missing the point that we were incorporating their good points on the unconscious level. This has led us to an intellectual isolationism and sterility. Moreover, American Catholics especially have resisted romantic influences because of a national and religious "rationalism." This has led the Church in America to be rather legalistic in performance and formalistic in her intellectual outlook. Catholic thought needs to develop a positive spiritual insight into technology and science, into liturgy and the business world, into social structure and optimism if it is to move deeper into the American reality.

The wide range of topics discussed in the relatively short length of this book manifests the competent acquaintance of the author with sociological and religious literature about Europe and America. Undoubtedly one of the strengths of this book is its power to stimulate its reader to want to know more about his own America and the place Catholicism has in the American way of life.

DONALD EHR, S.V.D.

Greeley, Andrew M., *Strangers in the House*. Sheed and Ward, New York: 1961. Pp, 179. \$3.50.

Along with nuclear testing, the Cold War and the spread of atheistic Communism, no subject seems to attract more attention in America today than the problem of youth. Thinking adults are gravely concerned, not only about increasing delinquency and juvenile crime, which represents only a small percentage of youth, but most of all with the phenomenon of present youthful attitude and action they find so puzzling and so difficult to cope with. Universally, parents, priests, teachers and counselors are asking, "What has happened to our young people? Why do they act as they do?" Sometimes we hear, "Wherein have we failed them?" What parents particularly fail to comprehend in their offspring is the metamorphosis which transforms them so radically from the cheerful, contented children, once so close to them, into literal *strangers in the house*.

What makes these youngsters the strangers they become, different in so many ways, in outlook and in action, from their elders, and even from youth of an earlier day, is the burden of Father Andrew Greeley's new book, in which he seriously undertakes a searching analysis of the forces molding young America today. His is no easy task, for the problems of modern youth and the influences at work upon them are many-sided, with many ramifications. Basically, these problems, as the author points out, have been created, not by the young, but by adults, from whose meaningless lives the so-called "teen-culture" is, as a matter of fact, an attempted escape. Not unlike the youths of enslaved nations, like Hungary and Poland, American young people, with all their vigor, seem, according to Father Greeley, to have no real purpose in life—no more

crusades, as he puts it. They have, sad to say, lost faith in their world and in themselves.

Changes in society are so rapid and radical that the harmony that ought to exist between generations is rapidly disappearing. Growing up becomes a painful emotional experience, fraught with disappointment and discouragement. In the process of maturation Father Greeley finds profound disturbances revealed in the conflict between the "real self" and the "ideal self," reflected in false perfectionism, even in the youth's inability to accept his own intrinsic worth. Consequently, there results a loss of identity, which the author concludes is the ultimate cause of our *Age of Apathy*. Youthful drinking, cheating, especially on school and college examinations, going steady at an early age, all are related. "Young people," says Father Greeley, "are unhappy, not with the unhappiness of an empty stomach or a future without a job, but rather with the unhappiness of an empty heart and a future without a purpose."

Sober and disturbing as his observations may be, Father Greeley does not leave the reader to despair. He heartily believes there is a solution, which he chooses to describe under the general heading of "educating the young to a Christian conscience." That education is, in itself, a colossal task, made even more formidable, perhaps, than the author foresees, by the fact that considerably more youths than those of the Catholic Faith must be so converted, countless numbers, in fact, who will continue to be bombarded from all sides, in school and out, by the falsehoods and temptations of a secularistic and materialistic society, which can by no means rescue them from the plight they are in.

Father Greeley is due a debt of gratitude for his efforts in this new look at modern youth, and is to be commended, moreover, for a most challenging and well-written, easy-to-read dissertation. *Strangers in the House* is a book that ought to reach all adults who have the responsibility of youth in any way and, in addition, should unquestionably be introduced to large numbers of the very youths mirrored in its pages who, through it, may come to recognize themselves as *strangers in the house*.

RICHARD F. HEMMERLEIN

## About Our Reviewers

REV. DONALD EHR, S.V.D., is on the faculty of St. Mary's Seminary in Techny, Illinois.

RICHARD F. HEMMERLEIN, the President of the Catholic Central Union of America, teaches English at Le Moyne College in Syracuse, N.Y.

JOSÉ M. SÁNCHEZ, PH.D., is a member of the Department of History at St. Louis University.



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Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## REV. FRANCIS J. BUECHLER, SPIRITUAL DIRECTOR OF CCU

THE DELEGATES to the 105th annual convention of the Catholic Central Union, which met in Syracuse, New York, last August, voted unanimously to petition members of the U.S. Hierarchy for a spiritual director. The priest proposed for this office was the Rev. Francis John Buechler, pastor of Our Lady Help of Christians Parish, Albany, N.Y.

We are happy to report that within recent weeks the Most Reverend Wm. A. Scully, D.D., Bishop of Albany, acceded to the wishes of the Catholic Central Union by assigning Father Buechler to the directorship of our organization. Subsequently, Father Buechler's assignment was approved by His Eminence, Joseph Cardinal Ritter, Archbishop of St. Louis and Episcopal Protector of the CCU.

Francis John Buechler was born April 20, 1901, in Schenectady, N.Y., of Richard Buechler and Barbara Treis. After graduation from high school in 1917, he attended St. Jerome's College in Kitchener, Canada, where he received a Bachelor of Arts degree. He pursued his philosophical and theological studies at St. Bonaventure Seminary, Allegany, N.Y., achieving a Master of Arts degree in 1922. On June 14, 1924, young John Francis Buechler was ordained to the holy priesthood in the Cathedral of Albany, N.Y.

From the time of his ordination to 1942, Father Buechler served as assistant pastor in various parishes

in the Albany Diocese, and for a while as chaplain of the Albany Infant Home and Brady Memorial Hospital. In March of 1942, Father Buechler was appointed pastor of St. Lawrence Parish in Buffalo. He was next assigned to pastoral duties in Troy and at length to his present position in the city of Albany.

Father Buechler recalls that his first contact with the old Catholic Central Verein was in 1909 when he attended the annual convention of the New York State Branch. Our spiritual director's father was a member of the local committee which arranged for this convention. The elder Buechler attended every convention of the State Branch thereafter. He died in 1938. Father Buechler attributes his love for the Central Verein to his father. "We heard much of the Verein in our home during the many years of my father's active contact with the New York State Branch," he writes.

Father Buechler recalls that *The Echo*, published by Joseph Schifferli on behalf of the German Catholic Orphan Asylum of Buffalo, became the official organ of the New York State Branch of the Central Verein. As a young man, Francis Buechler solicited subscriptions to *The Echo* and delivered the paper to people's homes. He also recalls circulating petitions and personally obtaining signatures in a house-to-house canvas in opposition to the Smith-Towner Bill.





**Rev. Francis John Buechler**  
Spiritual Director, CCU

As a high school youngster, Francis Buechler was a loyal member of the St. Aloysius Society of his parish, an affiliate of the old Gonzaga Union, forerunner of our present Youth Section. During his college and seminary days, Francis held an individual membership in the New York State Branch, a membership which he retains to this day.

As a young priest, Father Buechler recalls with some regret he had not much opportunity to participate actively in Central Verein affairs, either locally or on a broader plane. He did manage to attend conventions of the New York Branch when they were held in the immediate vicinity of his assignments. His first active contact with the New York Branch as a priest came in 1935 when, as assistant pastor of St. Joseph's Parish in Schenectady, he was appointed spiritual director of the local federation. He participated in the national convention in 1941 which was held in New York City. The next national convention which he attended was that held in Newark, N.J., in 1946. Then came the annual meeting in San Francisco in 1949. Since that time, Father Buechler has attended every national convention of our organization.

## 1961 Membership Committee Report

**A**FTER READING the excellent report on the activities of our Central Bureau in St. Louis, the uppermost thought of one and all must be to insure the continuance of this splendid work. We must necessarily have strong organizations to give the Bureau proper help and backing. This means that we must all busy ourselves in building up our organizations, and not let them decline in the years ahead.

Many times we hear people say of an organization that has been in existence for a long period, that it has done a lot of good in the past, but is not keeping up with the times; that it has served its purpose but is not necessary any longer. This may be true in instances where an organization was founded for a specific project. When the objective has been achieved there is no longer a need for the organization. Not so with our societies. They were formed to help in spreading the Kingdom of God, His Church.

After hearing the splendid resume of the aims, purposes and activities of our organizations, given to us yesterday by Rt. Rev. Msgr. Rudolph Kraus, Ph.D., S.T.D., we should and must be convinced that there is a definite need for our groups, both youth and adult. We must all feel it a duty to help in strengthening them, so that the objectives of our founders may be attained. It is the responsibility of every member, not merely of those assembled at this convention, to help in this project. It seems that the women have worked harder than we men, since they outnumber us, both in number of state organizations and in membership. But I say to you men, it is not too late for us to forge to the front, if only we put forth more effort.

It was for the purpose of securing new members that our Social Action Committee, several years ago, created a new type of membership in our Catholic Central Union—"Social Action membership," which is intended to give men in communities where we do not have affiliated societies an opportunity to join our cause by enrolling as individuals. This type of membership is also available to those members of affiliated societies who have a special measure of devotion to our cause. A special pamphlet, ably written by our good President, Richard F. Hemmerlein, fully outlines this golden opportunity to help build for the future. Even though this effort is of rather recent origin, we are happy to report that we now have a total of 131 Social Action members. It is to the credit of our good President and his co-workers in New York State that 62 of these are from New York. The balance are from sixteen other states, as follows:

Arkansas	2	Nebraska	1
California	1	New York	62
Connecticut	5	Oklahoma	1
Illinois	3	Oregon	1
Indiana	1	Pennsylvania	6
Kansas	9	Texas	4
Maryland	1	Wisconsin	2
Maine	1	New Jersey	1
Missouri	30		

We have endeavored during the past year to have special committees set up in each state organization to promote both Social Action memberships and membership in local affiliated groups. We hope that our State Branch presidents have already taken this under consideration and that they will appoint membership committees at their State Branch conventions at latest. I know that New York, Pennsylvania, Missouri and Texas have functioning committees; but we are unable to report on how well they are functioning or on what methods they are using. It seems that our State Branch presidents are poor correspondents: we have heard from only two of them. Nevertheless, we shall continue our



efforts to get membership committees in all State organizations.

We must not overlook our membership in the local units. We who are gathered here, and who have sons and daughters, should make it our primary concern to enlist them as active members in either our youth or adult groups. Then we can ask other members to do likewise without being embarrassed. Surely, if all the time and effort you have given to our local, state and national organizations (and you must have been generous with these; otherwise you would not be here), you must feel the urge to do everything possible to convey this interest and enthusiasm to your sons and daughters, so that when you can no longer take your place in your local meetings, in the state or national conventions, there will be others to step into the breach.

Also, I am certain that in every community or parish where we have affiliations (and this pertains to the women and the youth as well), there are many prospects who could be converted into active members, if there were a local committee to "sell" these prospects on the benefits awaiting them in our local, state and national groups. Of course, if we want to enlist new members in our local groups, we must (like the salesman for a business corporation) have some good and worthwhile wares to offer. No one wants to become a member of an organization which is not active and progressive. This means that we must bring our local groups to a level where membership in them will mean something in the form of spiritual and social benefits. We must create a desire in these prospects to become a part of our group. Proper direction and guidance from an active and progressive state organization can do much to create conditions locally that will make our units organizations of which our fellow parishioners and friends will want to be a part.

During the past year we have considered ways and means of re-establishing some of the State Branches which have disbanded or severed their affiliation with us. Our first effort was directed toward the State of New Jersey. Our good member, Mr. C. Joseph Lonsdorf (who is a member of our Board of Directors, and who in recent years has taken up residence in New Jersey) offered his services to make an on-the-scene investigation. He found some men with a deep interest in our national organization, and that there was still in existence a district organization which held monthly meetings. We wrote the district president, Mr. Joseph Gut, and extended to him and the members an invitation to this convention. We offered our assistance in re-organizing the New Jersey Branch. We are happy to state that we have had a reply from Mr. Gut, and another letter from Mr. Charles P. Saling, a prominent attorney in Union City, both giving information on the status and the activities of their district organization. Mr. Gut also stated that his group would try to have representation at this convention, and would welcome an officer or representative of the national organization to address one of their meetings. We ask your prayers that this effort may come to a successful conclusion. We also ask the members of the New Jersey Branch of the National Catholic Women's Union to lend their efforts in this matter.

Our next efforts will be directed to Minnesota and

the Dakotas. May we beg the help of your prayers on behalf of our venerable Catholic Central Union and its allied organizations, the National Catholic Women's Union and our Youth Section. Remember that these organizations are yours and mine, and that their continued growth and well-being is in our hands. May God bless you.

Respectfully submitted,

JOSEPH A. KRAUS  
1st Vice-President

## Acknowledgment of Monies and Gifts Received

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Previously reported: \$30.06; St. Francis de Sales Ben. Society, Mo., \$3.10; Total to and including November 14, 1961, \$33.16.

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